

THE
Juvenile Instructor

VOL. 61

MAY, 1926

NO. 5



LOVE WATCHES

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CONTENTS FOR MAY, 1926

Portrait of Mrs. Clarissa S. Williams, President of the Relief Society.....	Frontispiece	Sunday School Work.....	247
Unhinging the Door of Opportunity for Women.....		Miami Branch L. D. S. Sunday School, Miami, Florida.....	251
.....Gweneth Gibbs Gates	227	My Modern Mother (A Poem). Estelle Webb Thomas	255
Bits of Philosophy.....	Nephi Jensen	Religion Classes.....	267
The Temple of Reverence.....	230	Latter-day Saints Sunday School, Almy, Wyoming..	271
The Price of Glory.....	Susa Young Gates	Bud, and Mothers' Day.....	Cora M. Stowe
The Juvenile Crochet Lessons. Mrs. S. A. Bywater	236	That Jim Horse.....	Ellen L. Jakeman
Rover the Vagabond.....	W. H. Peterson	Boys Who "Made Good".....	John F. Cowan
To Mother (A Poem).....	Blanche H. Scarborough	Why Should a Girl Have a Shelf of Books.....	John F. Cowan
Editorial Thoughts—Motherhood.....	Henry H. Rolapp	Mother (A Poem).....	Lula Greene Richards
Our Religion the Truth.....	Prest Heber J. Grant	The Children's Budget Box.....	279
Latter-day Saints Sunday School, Payson, Second Ward.....	243	Queen Bee's Crown.....	286
Signs of the Times.....	J. M. Sjodahl	The Funny Bone.....	288



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The Juvenile Instructor Cover Picture

Love Watches

From the original painting by Francis Day. Reproduced and published by
The Gerlach-Barklow Company, Joliet, U. S. A., and Stratford Canada.

Hush, my dear, lie still and slumber,
Holy angels guard thy bed!
Heavenly blessings without number.
Gently falling on thy head.

—Watts.

Motherhood is the divine expression of the creative instinct that brooded o'er Eden. In all lands, in all ages, motherhood has been looked upon with reverence and devotion. It awakens the highest ideals, inspires most sincere sacrifices, and seems to lift mankind more nearly to the level of his Maker.

In "Love Watches" the artist has portrayed that half divine expression which only a mother's face can wear when she looks upon her child. And little sister seems to absorb some of the spirit, for even her youthful face reflects something of that maternal instinct inborn in her sex.

Francis Day, who has won enduring fame as a painter of children in the home, is at his best in some intimate picture, such as this, where mother love, the tiny cradle, and the lighted candle seem to hallow the scene, while the baby, all unconscious is yet the central figure. Mr. Day quit his birthplace, LeRoy, N. Y., to study art in the studios of New York City. Later, in Paris, he studied under famous masters and is now an associate member of the National Academy.



MRS. CLARISSA SMITH WILLIAMS
President of the Relief Society of the Church of Jesus Christ
of Latter-day Saints.



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"Unhinging the Door of Opportunity for Women"

By Gweneth Gibbs Gates

Nothing is easier for woman, than to coax a man to pet her like a child; it is often more difficult to persuade him to treat her like a responsible human being. Even though man, in the majority of cases, gives little encouragement for woman's progression, is it not her duty for the future advancement of her sex, to take upon herself the responsibility of more thoroughly developing her own mind? Should she allow herself to remain at a standstill? Surely, she has brains capable of cultivation. All that is needed is a will seeking for the free use of whatever power she might inherit, and each step of the ladder must be climbed by herself. Every woman who works wisely to improve her intellect, aids in the uplifting of the womanhood of the nation.

Above all, woman's sphere as it is so called, should be glorified. If she is to become less dutiful to her home, less unselfish and conscientious, less pure and chaste, then let us be prudent enough to say: It is better to be held back in life's progression, being a wife and mother to the race with our hearts and not our intellects.

To improve womanhood, let us start with girlhood. What an opportunity to educate the mothers against allowing trivialities to entirely surround the lives of their daughters. How important it is to give our little girls the freedom of outdoor life, to teach them to love the flowers and birds, and

to encourage them to drink in the joys of the sunshine! How important it is to develop their childish minds to see the bigness and beauties of life! If the child mind is more thoroughly developed, how much more elevated will be the mind of her womanhood.

One of the most satisfying achievements, wrought from the so-called woman's movement, lies in its improved mothers. There is a wonderful type of woman—the awakened average mother—who is carrying the race forward, by giving to her children a spiritual and mental childhood. Though no one considers her, no one hears of her, she is making history, nevertheless. Indeed, those who are being the best kind of mothers are those who are contributing to society an improved child. Great men who have attributed the success of their power to their mothers have invariably credited their gifts to the companionship, the spiritual stimulus of their mothers. What a world of opportunity even the busiest of mothers have to build their intellects at home. During the daily absence of husband and children a woman who systematizes her duties, can find time besides caring for her home, to improve her mind with other work. This should not exhaust her to the extent that she loses her mother spirit, which fills her children with light-hearted gladness on their return. Is it right and just to mankind that woman should find herself in a 'rut'

after marriage, loosing her personality, her individuality, allowing her husband alone to go on progressing and improving his mind? Can an intellectual man be satisfied with such a mate? Woman has a duty to perform in improving her intellect. She has a duty to herself, to her mate, to her children, and to society.

The woman who does not know what to do with the few odd hours before preparing dinner, is in a pitiful plight. If she but realized that to read a good book, those hours would be made happy and she would be laying a foundation for a broader life! Indeed, if the truth were known, shouldn't we find that many mothers, who in school-days prepared for a profession, are now unselfishly serving, simply biding their time to return to it when their children should be older?

There is hope for a woman of advancing years, when, instead of finding herself idle and a burden to society, she finds herself useful, serving the community, and expressing her personality. The energies of a woman at this age, after her children no longer need her immediate attention, should be one of the Nation's greatest assets. Yet, you will agree with me, those energies are too often lost in inexcusable waste. Thousands of women at the mature age could give service doing social creative work, which should be valued as highly as the expression of artistic power. The most enthusiastic workers of the woman's movement are women who for the most part, have fulfilled their missions as mothers.

In the days past, woman has been denied the privileges she has today; the door of opportunity has been closed to her. She has been deprived of public work. Even entrance in the school-rooms of advanced learning has been denied her. But here and there, as dots on the pages of history, her achievements have come to light.

A prophetic seer of Norway is quoted as saying, "The women are knocking at the door." Today that door is swinging open. Women are standing ready to enter its realms and take their place in the arts and professions. The privileges of an education, granted during the modern days, have awakened the feminine brain cell, and released woman's intellectual faculties. We read of her accomplishments in philosophy, astronomy, and theology. In physics and chemistry she has achieved success. The government statistics of 1888 show that she had been credited with over one thousand inventions. She has taken her place in the field of medicine; and in scientific discovery she is not unknown.

There was a time when woman was deprived her share in the work of art. It would seem that in this she should be peculiarly at home. Beauty and color have always been specially attractive to her. Among the Grecians we read of several women who manifested ability in painting. After this period we hear very little until the eighteenth century. The women of the greatest note in art belong to the modern periods, and usually to the nations that have become more highly democratic.

In music, also, woman has been handicapped until modern times. Many musicians who have come to realize what her special talent is in this phase of art have regretted the absence of her delicate and refined touch in the musical world in the past. Mr. Stokowski says:

"We are deliberately shutting away great forces of beauty and progress by leaving women out of our scheme of things in the art world * * * When I think of women as I see them in the musical world, what they are capable of doing, their fine spirit, excellent technique, I realize what a

splendid power we are letting go to waste."

So also in the drama, woman is taking her place. Like unto music and painting we find acknowledgement of a peculiar feminine quality in this phase of art.

Last, but not least, let us honor woman for the wonderful part she has played in literature. In this field—one of the first creative realms, since writing requires less technical training than the other arts—the golden harvest is reaped as abundantly by woman as by man. While man has taken the opportunity for civic freedom, woman in the home has made the best of her life developing this talent. Giving herself unselfishly to her home and children, she has dealt with literature only as an avocation. The most successful of writers has quelled her dreams and ambitions during her fruitful years of motherhood, writing her would-be master pieces upon the plastic minds of her sons and daughters—conceded to be her greatest heritage. But when the time has come that she no longer has the full responsibility of her children, her pen has given forth treasures of wealth to enrich the very soul of the world.

Too much should not readily be expected of this new-born attribute of woman, which is flooding the school-

room and capturing high awards. A spark of fire has started in her soul, which in the future will burst into a flame. That flame will bring to woman the blue-bird of happiness—the joy of congenial work. Through increased intellect, she will find a singleness of purpose. Constructively she will work out her ideas until she will be rewarded with a glorious finish. The finished product we will call genius. At that time she will find a world listening for the message she will have to utter.

The attitude of the new mother should be to declare that her highest goal in life is motherhood. Her love and devotion should never be impaired. To them must be added the study of how best to exercise them. The modern mother must be skilled in the physical care of her children. She must have a knowledge of the chemical values and combinations of food. She should know the virtues of sanitation and order. But besides these fundamentals, blessed would our Nation be if every mother realized that she has a brain power whose capacity is limited only at the station at which she wishes to place it; and if she were imbued with the longing that she might wisely and consistently add to its function each day, that not only her self might be benefitted, but the race of which she is a representative.

Bits of Philosophy

Meakness is majesty.

The simple joys are the deep enduring joys.

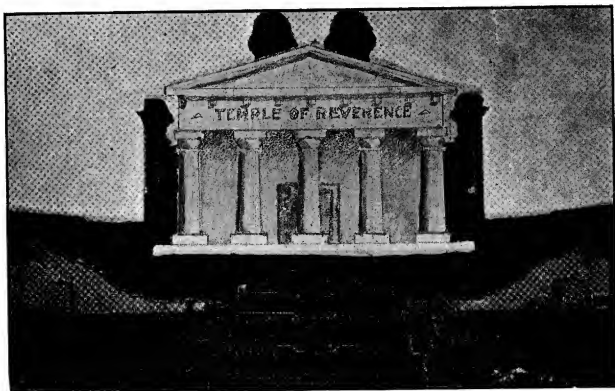
You are perfect when you are doing all you can to become perfect.

It is when we serve someone worse than self that we develop our better self.

Argument is what we resort to when we have nothing to say and still insist on saying it.

Opportunity is a mysterious something which can be found in a proper mixture of nack, tact and brain sweat.

—Nephi Jensen.



The Temple of Reverence

"Reverence" was the keynote of the Annual Conference of the Deseret Sunday School Union, held Sunday evening, April 4, 1926, in the Tabernacle, at Salt Lake City. The Conference, which was presided over by Superintendent David O. McKay, opened by the congregation singing, "Lord, Accept Our True Devotion." Elder Charles B. Felt offered the opening prayer. Miss Florence Summerhays sang "How Beautiful Thy Dwellings." Secretary A. Hamer Reiser called the roll, presented the Sunday School authorities, and gave a summary of the annual report.

The theme for the evening was then presented in semi-pageant form. A large scenic reproduction of a temple following a Greek architectural design was erected immediately in front of the great organ. This temple constructed and put in place by Brother Charles Peterson, was forty feet wide and 35 feet high. Five pillars, each eighteen feet high, supported the structure. Across the front

of the temple appeared the words, "The Temple of Reverence," and on the capstones of the pillars appeared the illuminated words, "Law and Government," "For the Home," "For God," "For His Priesthood," and "For His House." It was impossible to secure a photograph of the "Temple of Reverence," but the drawing at the head of this article will give an idea of its immense proportions. Speakers dressed in classical robes came forth from the Temple and delivered messages respecting "Reverence" in these five aspects. The messages with the name of each of the speakers, follow:

Master Builder

By Elder Winslow Farr Smith

Harken, O ye people of my church, saith the voice of Him who dwells on high, and whose eyes are upon all men; yea, verily I say: Harken ye people from afar, and ye that are upon the islands of the sea, listen together. Let us have grace, whereby we may serve

God acceptably with reverence and Godly fear. The fear of the Lord is the instruction of wisdom; and before honor is humility. I am His servant. I am true worship, master-builder of the "Temple of Reverence." The multitudes of earth who have known the Lord have been led into His presence in deep reverence by true worship; in contriteness of heart and full of Godly fear for His holy name have they gone into His grace, as it were, through a temple of reverence, verily a sanctuary of spirit, builded, pile upon pile, from the experience of the righteous of all time. The perpetuity of this temple dependeth upon the genuineness of the elements of which it consisteth; even then, it must ever be renewed, standing as it does in the midst of the ever-warring and disintegrating elements of indifference and sin.

There standeth firmly in the fore, five great pillars, each equally responsible with the others in the support and symmetry of the edifice. These have ye contributed, my brethren; gifts good and perfect, which cometh down from the Father of light. His prophet hath said before: "Seek ye earnestly the best gifts; always remembering * * they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do." "Now there are diversities of gifts," his prophet again saith, "but the same spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, * * but all these worketh that one and self-same Spirit, dividing to every man severally as he will."

Therefore, my brethren, let him who hath placed in position that which ye have contributed be your spokesman to the multitude. Let him be ready to give an answer to every man that asketh him the desirableness of your gift, with meekness and reverence, striving not about words to no profit, but to

the subverting of the hearers. Let him study to show himself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Let him remember that all men are to hear the truth in their own tongue, therefore, he shall suit his speech to the understanding of every generation, and discourse, even after the manner of their own language.

Reverence for the Home

By Elder Lynn S. Richards

Reverence is essentially an attitude, a state of deferential feeling and respectful, becoming behavior. It is determined largely by the training and influences brought to bear on early life. If it is to be cultivated as a virtue of great worth there must first be established in the hearts of men an affectionate and enduring regard for the institution from which it chiefly springs—the home. To have such regard there must be an intelligent comprehension and a far-seeing vision of the home and its mission.

The ideal home among God's covenant people is a sacred institution in which spiritual children of the Lord take on and assimilate the blessings of mortality under the sympathetic administration of a man and a woman, who bear and share the powers of the Holy Priesthood. The institution is sacred because it is ordained of God. It has its beginning in a holy marriage performed in the house of the Lord. Its maintenance is the chief business of a life-time. Its end and consummation are the beginnings of the glories of exalted celestial life.

The home is essentially a religious institution. Its chief characteristics and its ultimate and finer objectives, although largely influenced by economic, governmental and ethical considerations, are nevertheless predominantly religious. It has its origin in

religious ceremony. It is the fulfillment of divine command. Its government is of a religious nature and the finest of its products are spiritual.

In one sense a true Latter-day Saint home has its beginning long before temple marriage. The best home comes from the fusion of good stock. We are indebted to the biologist and scientist for a confirmation of the views we have long held respecting blood stains. It is no idle saying that the Church and Kingdom of God shall be founded upon the blood of Israel. The statement comes to have more and more significance as the truths revealed by scientific research and the study of eugenics unfold themselves before us.

The administration of a Latter-day Saint home must be in the spirit of the Gospel under the sympathetic auspices of the Holy Priesthood.

What are characteristics of the presidency and administration of the Priesthood? The Lord has told us in most forceful and beautiful language that: "No power or influence can or ought to be maintained by virtue of the Priesthood only by persuasion, by long suffering, by gentleness and weakness, and by love unfeigned, by kindness and pure knowledge, reproving betimes with sharpness when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved lest he esteem thee to be his enemy."

Then, "The doctrine of the Priesthood shall distill upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion and thy scepter an unchanging scepter of righteousness and truth, and thy dominion shall be an everlasting dominion and without compulsory means, it shall flow unto thee forever and ever."

This most remarkable composition of justice and mercy, power and sympathy, is perhaps required in as large degree for the administration of a

home as in the presidency of any other institution on earth.

This is the constitution for the government of the home under the power of the Priesthood. Under such a constitution a man may be in very deed the head of his household, not to rule with arbitrary, autocratic force, but to guide and direct in mercy and with sympathetic justice. No true Latter-day Saint wife begrudges her husband such direction and control. She teaches her children to respect and honor the righteous authority of their father. In so doing she honors herself and adopts the only consistent course available to bring order, discipline and respect for authority into the home. From such a home will come men and women who by very nature are amenable to the righteous control imposed by the laws of man and God. "Honor thy Father and Mother" is not only a law of longevity, it is a fundamental law of order and government.

Is our ultimate hope for exaltation in Celestial life much, if anything more, than the contemplation of our earthly home projected into eternity, of everlasting duration, free from the impediments inherent in mortal weakness, glorified in the contact and association with our Lord and Savior, everlastingly existent as the perpetual means of our Eternal joy? Is not then the end of mortal home really the beginning of eternal life and exaltation? Can a true Latter-day Saint contemplate his heaven without his home?

Do we then revere our homes? Why, we glorify them, we exalt them! We love them with an abiding holy love. Reverently, do we pray that God may preserve this sacred temple of the race in purity, in righteousness and in peace?

A chorus from Granite Stake Sunday Schools, under the direction of Elder O. D. Thompson, sang "Love at Home."

Respect for Law and Government

By Elder Byron D. Anderson

(Read Doctrine and Covenants, Sec. 134, verses 1, 2, 3, 5, 6.)

Just laws and their orderly administration are necessary for our safety and happiness. It is our responsibility as citizens of a government to see that just laws and no others are enacted. Such laws guard the welfare of the present and also that of the future generations.

Let us understand the underlying purposes of the laws, and in the spirit of love and good will toward our fellow men, ourselves yield willing obedience to these laws.

Laws are made and administered through the instrumentality of governments, which, under God, represent the combined will and power of the people. Respect for government is, therefore, one form of respect for God and humanity.

Respect for law naturally follows from respect for government. Respect for both is properly manifest in respect for the officers of government and willing co-operation with them in the performance of their duties.

Reverence for home and parental

authority is preparatory to proper respect for the larger community and the authority of governments and laws by which orderly society is maintained and the conditions of social progress secured. This means that every citizen should be as energetic in assisting public officers to prevent or to punish crimes against the community as a whole, or against the youth of the community, as he is in assisting them in protection of his own home and his own property. Love of neighbor and the golden rule should find their proper place and manifestation in the life and conduct of every citizen in his relations with fellow citizens through law and government, no less than in other ways.

Let us, then, teach these principles to the children, that they may grow to maturity of citizenship with full recognition of their religious obligations to respect the institutions which God has established as means of securing the orderly conduct, progress and happiness of his children.

A chorus from Liberty Stake Sunday Schools, directed by Elder B. F. Pulham, sang "Choose the Right."

(To be continued.)

My Mother

By Helena W. Williams

I looked at your picture today, Mother dear,

I looked at the lines in your face,

I thought of the days you were here, Mother dear,

Of the time that your presence did grace

Our dear home. And the loved ones came there, Mother dear.

And we gathered for all kinds of glee.

You were queen of the home with your loving embrace.

And your sunshine was happy and free.

The days have been long since you left, Mother dear,

The load has been heavy and drear.

You would help us when all others failed, Mother dear.

You were there when the crisis was near.

Thank God for your care and your faith, Mother dear—

May the loved ones you left here below

Never cease to recall your kind words, Mother dear.

It was Truth that you taught us to know.

The Price of Glory

By Susa Young Gates

The softly lighted sitting room was filled when Hyrum Evans arose from the supper table and was followed by his family who gathered about him and around the cheerful fireplace of the sitting room to spend an evening at home.

"Father," said ten-year-old Willie, "I have to get a dollar somewhere to pay into my Scout Band dues."

"Me too," cried Martie, as she settled herself on the stool at her father's side. "I must have 25 cents for my ticket to the show our Primary is putting on."

"By the way, Hyrum," added Mother Evans, "My Christmas donation to the Relief Society poor was not paid during the holidays. I sometimes feel as if I must go out and earn something in order to meet the requirements made by our various organizations. I realize they are all struggling hard to keep up their work and that no one is paid for the services rendered; yet, donations do come thick and fast, and I am often times much worried about it."

Over by the couch sat Samuel, the returned missionary.

"Well, Father," said he, "there is a question that I wanted to put up to you myself; here I am home from a mission, in debt \$700.00 which you have loaned me, and I have just secured a job at \$60.00 a month. I wonder if I am not justified in letting my tithing go until I have paid back my debt to you, for you mortgaged the home, I know, in order that I might be able to carry on my work."

The father looked around the circle of worried faces, and with a tired smile upon his own, he remarked:

"Well, son, what price glory? What is the price we have to pay to win salvation in this Church and kingdom?"

"Yes, Father," said Mary, "but re-

member we are all of us pretty good folks; we go to meeting and we all keep the Word of Wisdom, except Mother's little cup of tea which doesn't hurt anybody and occasionally a cup of coffee I take before I go to work after I have been out the evening before. Sam stopped smoking when he went on his mission, and I think that is enough sacrifice for us to make for sometime; don't you?"

Once more the father looked around. Then fastened his eyes upon Samuel, his eldest son, he said,

"My son, you did a noble act throwing away your tobacco, and you made a still greater sacrifice of your time and prospects when you left school to take a mission."

"Oh, well, Dad, you made more of a sacrifice that I did, for you had to raise the money."

"That may be true, son, in a certain sense, but it is easier to sacrifice money than it is to conquer appetite, after all is said and done."

"Mary," said Sam quickly, "do you mean to tell me that you have gone to drinking coffee after all your preaching to me about the Word of Wisdom?"

"Oh, well, Samuel, a cup of coffee now and then doesn't break the Word of Wisdom; it just bends it a little."

"Come, now, Sis, you have more intelligence than to put up an argument like that one; you know well enough that you break the law of God as much by drinking one cup of coffee as you would by drinking one dozen cups; it is only a difference in degree. It is like stealing one orange or a dozen; not much difference so far as the law breaking is concerned."

"Let us come back to our original question, children, for I am anxious to talk this matter over fully and freely before we leave it. Sam, I want to

ask you if it was any sacrifice to you when you were put on short rations or was compelled to deny yourself all pleasure while you were abroad preaching the Gospel?"

"I did not look upon it as any sacrifice, Dad; it was a joy, indeed."

"That's the point, exactly, Son; the payment of your tithing will be no sacrifice whatever if you do it in the spirit thereof and obtain the comforting influence which accompanies the fulfilling of that law."

"Well, Father, that may all be," spoke up Mother Evans, "but it does seem as if it is pretty hard for us to meet our payments on the mortgage and our new car; to keep up the house and clothe the children and all our new dresses for spring—pay for their schooling, and then take out all the tithing and give out all the donations."

"Come back then to this question, Mother, what price glory?" answered the father. "In the early days of this Church which we are so fond of talking about, the founders made many sacrifices. Their lives were one scene after the other of struggle, trial, poverty and even mobbing. Who are we that we shall escape every form of trouble, experience and sacrifice? It is impossible to enter into the Kingdom of God and share the joy there obtained unless we also partake of the struggles and sacrifices endured by the saints in all ages. God has been very good to us. We have suffered little from death, nothing from disgrace or apostasy, and our only experience of sacrificing has been made by giving up a few of the luxuries and comforts of modern life. We have a good home, comfortably fitted up, and are not in debt except for the new car and Sam's mission, and Sam and I can pay this off inside of five years, if we are blessed. I hesitated about the purchase of the new car but your Mother and Mary wanted it so badly that I thought we could manage all right. Can you realize, my dear children, that

there is a joy in going without? A real happiness in poverty if you can call our condition poverty, while health and peace of mind are multiplied through the very plain living which is possible to us and the necessary hard labor attendant upon our present struggle. All of this is good, if you will only consider that it is a mercy from God that we shall have these experiences and not a cross."

"I believe you are right, Father," said his wife, "for whenever I am saving up to get you a present or am making a little sacrifice to please the children, I have so much pleasure. I believe you are right."

"What about my coffee, Father?" said Mary, "shall I give it up?"

With a flush upon her cheek, the mother added,

"I surely do not want my son Samuel to see his mother set a bad example breaking the Word of Wisdom now that he is home from his mission, after him sacrificing his tobacco habit; so if you will all give me your faith I shall try to get over my tea habit."

"And Mumsey," cried little Anna, as she hid her face in her Mother's skirts, "I won't ask you for any pennies to buy candy with. I wish you could go without your tea for I just want to tell Hattie Hansen that my Mama keeps the Word of Wisdom just as well as her mother does. I have wanted to for a long, long time."

"And the donations and tithing?" asked Mary.

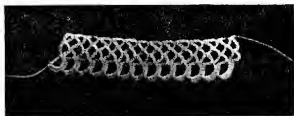
"Maybe going without our tea and coffee will give us plenty to pay the donations with," replied the tearful mother.

"Come my dear ones," said Father Evans solemnly, "let us kneel before the throne of Christ and ask help from Him who gave us power and peace that we may pay the small gifts of sacrifice demanded for our salvation and exaltation in His Kingdom. That is the price of His glory."

The Juvenile Crochet Lessons

(Photos by Alseen Studio)

By Mrs. S. A. Bywater

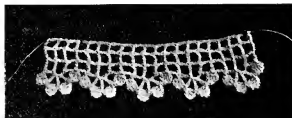


1
Ch 15, dc in 7th from hook. Ch 5, miss 3, dc in next st; once again. Turn 10 dc in first loop, ch 5, dc in next, and again. Ch 5, turn dc in loop, ch 5, dc in next loop, ch 5, dc in 4th dc of scallop, turn 10 dc in first loop.

Straight edge at top may be added if desired. Tr in each space with 3 ch between each tr.



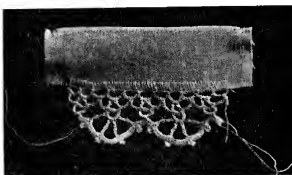
2
Ch 15, 3tr in 4th st from hook ch 4. 3 tr in 1st st, twice more. Ch 3 tr in last tr of first three groups and tr in first st of ch. Ch 2, turn. Tr. between each tr and one in 3 ch, (retaining last st of each on hook, and thread through all together.) Ch 1, turn. Tr in 3rd st of first ch, ch 3, miss 2, tr in next. Ch. 2, miss 2, tr in next. Ch 5, turn, tr in tr. Ch 3, tr in tr, and tr in 3 ch to left. Ch 2, tr in 2nd tr of groups. Ch 3, turn. Tr in tr, ch 2, tr in 3rd st of 5 ch, ch 5, turn. Tr in tr, ch 3, tr in tr, ch 3, tr in same tr of group. Ch 4. Turn 4 more groups. Ch 3, tr in last tr of first 3 groups and tr in next single tr. Ch 2, turn. Tr between each as before (off together). Ch 1, turn. Tr in tr, ch 3, tr in tr, ch 3, tr in tr, ch 2, tr in 5 ch.



3
Ch 15, 3 tr in 4th st from hook, ch 4, 3, tr in 1st of this ch; twice more. Ch 3, miss last group, tr in last tr of next three groups and tr in next st of first ch. Ch 3, miss 2 sts, tr in next; once again.

Ch 2, tr in end of ch.

Ch 5, turn. Tr. in tr, ch 3, tr in tr and tr in center of ch below 3 tr. Ch 2, tr in 2nd tr of group. Ch 3, turn, tr in tr, ch 2, tr in 3rd st of 5 ch, ch 5, turn. Tr in tr, ch 3, tr in tr, ch 3, tr in same tr of groups. Ch. 4, turn, three trs in first st of 4 ch, three more times. Ch 3, tr in last tr of each group and tr in next tr. Ch. 3, tr in tr; once again. Ch 2, tr in 3rd st of 5 ch.

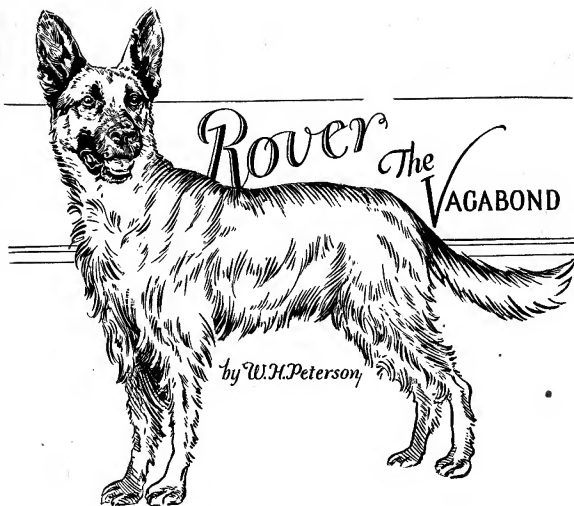


4
Dc across end of goods. Dc in every 5th or 6th st.

2nd R: Dc in first loop, ch 5, tr in next loop, ch 8, tr in this last tr, and tr in loop with first tr, ch 5, dc in next loop. Repeat across.

3rd R: Dc in first 8ch, ch 3, dtr in next 8 ch, ch 5, dtr in same; twice more. Ch 3, dc in next loop.

4th R: 4 dc in 3 ch loops and 8 dc in 5 ch loops, Pecots at every dtr.



Chapter 5

A Jolly Journey

Summer, to many, is the most pleasant season of the year. At times and in some localities, however, the heat becomes distressing. Such was the condition at Chatton. The glow of the blazing sun was everywhere, and although the doors of the houses were open and electric fans were humming in the hot air, few if any of the people found relief. The creek, which had roared on its angry rush to the river during the early spring, was now a modest, gurgling stream of tepid water, doing its best to refresh the great, parched valley. Birds and animals sought shelter in bushes and trees, only to find that all plant life was bowing in humble supplication for relief. A rain storm was needed, and needed badly.

One hot afternoon Mr. Richardsen came home from his office, sweating and covered with dust. Wiping the perspiration from his face, he dropped

into a hammock and made a suggestion that pleased his wife and brought Freddie bounding from the porch like Rover after a jackrabbit.

"Do you mean it?" exclaimed Freddie.

"Most assuredly," answered Mr. Richardsen. "I have arranged my work at the office so that I can take this vacation as soon as your mother and you can get ready to go.

"Where shall we go?" asked Freddie, eagerly.

"If you and your mother have no objections, I'll decide that point; I've been thinking about it today at the office," said Mr. Richardsen.

"I am sure he knows best," answered his wife. "Freddie and I will be pleased to go wherever you suggest."

"This hot weather has been almost unbearable the last few days," he continued. "Where could we go to spend our vacation to better advantage than to the tops of our beautiful mountains?"

"Way up there!" exclaimed Mrs. Richardsen.

"That isn't so far," assured Freddie, who, although he had never visited the place suggested, had implicit faith in his father. "If that's where papa wants to go," he continued, "let's go. I'll bet that's the best camping place in the world."

Having decided on the place to spend their summer vacation, they set about making preparations for the trip. In order not to forget anything that would add to their comfort, the first thing they did was to make a list of the things that would be needed. Mr. Richardsen suggested that they take a hammock, some books, pork and beans, two tents, a ham, horse shoes, a phonograph, an axe and some fishing tackle. His wife mentioned dishes, knives and forks, quilts, bread and butter, sewing materials, salve, liniment, and cooking utensils. Freddie thought of jam, potatoes, guns, boots, and peanuts. After they had made what they thought to be a complete list they continued to make additions until Mr. Richardsen said they would just have to stop thinking of more things or he would have to hire two outfits to haul their camp equipment and provisions.

"I have made arrangements with Tom Wilson, a man who has hauled lumber and worked in the mountains practically all his life, to convey our camp outfit into the mountains. He'll have two strong teams on his wagon, but even at that, there is a limit to the amount of stuff we can take."

In due time Wilson's large lumber wagon was loaded, and the campers were ready to start. No sooner was the wagon loaded than Freddie climbed onto the highest point, clapped his hands, and talked jubilantly to Rover, who stood back of the wagon wagging his tail.

"You'll have to walk, old sport, he said, "but you're good for it. Gee, I wish mama and papa would hurry."

"Your father and mother have so much more responsibility than you have, Freddie," said Mr. Wilson. "That's why it takes them so much longer to get ready than it does you."

Freddie's father and mother had made full preparations for the trip. The wagon was packed with everything that could in any way add to the comfort while in the mountains, and yet they were undecided upon a matter that caused them to hesitate about starting out.

"Then you think he is likely to cause us trouble if we take him along," said Mrs. Richardsen.

"That is the question that bothers me," answered her husband. "As old Jake's mill is situated at the foot of Black Mountain we are bound to come in contact with some of his men every day. We know the attitude of the old man towards the dog, and for this reason I hesitate about taking him with us."

"If we leave Rover home," replied Mrs. Richardsen, "we will spoil Freddie's whole trip. I am sure he would not enjoy one minute of it without his dog. Because there is danger of a little trouble arising let us not deny the boy the pleasure of having his pet with him."

Having decided to take the dog with them they agreed to say nothing to Freddie about their fears, however well grounded they appeared to be. In order to please their son and make him happy they refrained from telling him that Miser Jake owned a saw mill near the Black Mountain, that he was in charge of the mill himself that summer, and that when he discovered that Rover was in the mountains he would in all probability attempt to carry out his avowed purpose of destroying the animal.

It was early morning when they started out. The sun had not yet risen, and the air was cool and invigorating. Mr. and Mrs. Richardsen

sat upon a spring seat near the driver, Freddie maintained his seat astride the highest part of the load, and Rover frisked about from one side of the wagon to the other. All were enjoying the freshness of the early dawn. So impressive was nature in the majesty and charm of her morning attire that the happy excursionists were thrilled, and try as they would they could not find words to express their thoughts.

After leaving the city and continuing their way two and a half miles, the tourists came to the foot of the first steep hill, which was to mark the first big step of the climb to the tops of the mountains. The two men and Freddie jumped from the wagon to lighten the load for the horses. Freddie's mother also expressed her willingness to walk, but the men would not allow her to do so. Twenty minutes of vigorous climbing brought them to the top of the hill, where they stopped for a "puff," as the driver expressed it.

"Here we are face to face with the wonder of the world," said Mr. Richardsen, removing his hat and wiping the perspiration from his forehead. "These are scenes that words cannot picture."

Freddie's eyes glistened. Looking eastward he saw the road they were to follow, lying like a great white serpent along the north slope of a long narrow canyon that stretched toward the rising sun. Down this precipitous valley rushed a pure mountain stream, tumbling over huge boulders, dashing in sharp angles around jagged points, slipping across the slate beds, or rippling among patches of birches and oaks. The creek bed lay about a hundred feet below, and as the boy looked downward he saw the silvery gray gleam of a trout shooting into the air for its morning meal. How entrancing the scene was! To add to its beauty the birds were rendering a chorus

ensemble. The whole air seemed to be a-twitter.

Having given his horses sufficient rest the driver climbed onto the wagon and told Mr. Richardsen and Freddie to do likewise.

"Just as well ride," he said, the road is pretty easy going for about three miles. The next hard climb is up Dragwood hill.

As they were passing over a narrow dugway, Rover shot ahead of the horses, hotfoot on the trail of a small gray animal.

"Whoa," shouted the driver, "let's see the fun." The horses stopped, pricked up their ears, and snorted as Rover dashed between them. Rover was fast, but the little gray animal had the start, and before the pursuer had gone fifty yards the pursued had shot up a tree and perched itself on a high limb.

"Chr-r-r-r! Chr-r-r! Chr-r-r-r! Chr! Chr! Chr!" came the agitated cry, suggestive of activity, hustle, and excitement. This challenging cry and whistle of the saucy gray squirrel greeted the ears of the startled intruders. Pass him by? Not so fast. The little gray denizen of the rugged hillside and leafy forest had aroused the campers' curiosity and chained their attention.

A half hundred yards to the left and something like seventy-five ahead, at a point where the creek made a bend to the south in its mad rush for the sunbaked valley, posed the cunning nut cracker of the Rockies. He had evidently taken up his position at Look-Out Point on a huge dying tree. The elements of nature had left their traces on this imposing, aged pine tree. These appeared in the form of cracks and crevices, which ever increasing in size and numbers, formed a growing labyrinth of safety into which he could retreat with ease.

How interesting he was! Whatever shortcomings he was guilty of cow-



"Who are you?"

ardice, the curse of man and beast, could not be laid at his door. His position, although advantageous, was in the open. The color of his grayish body blended with the gray of the dead bark. His confidence in the safety of his color, no doubt, made him bold.

To the student of nature the gray squirrel is a thing of beauty. He measures eighteen inches from the point of his restless nose to the tip of his furry tail. What piercing bright eyes he has! These are only equalled in importance by his sharp pointed ears. He never allows a thing to occur in the forest unnoticed. The squirrel that had attracted the attention of the tourists placed himself in an upright posture, his tail tightened along his back, bottlebrush fashion. An acorn was clutched in his left forepaw, his right grasped a twig of the sheltering tree. His lower jaw quivered with incessant chatter, which had in it something of freedom, derision, and exal-

tation. He scolded, entreated, and in the shifting cadences of his brilliant outburst, sorrow as well as joy was expressed.

As the travelers listened they imagined he was talking to them. This is what Freddie said the little fellow was saying:

"Mine! mine! mine! re—re—retire, er-r-er.

"King! king! king! ru—ru—ruler-r-r-r-er!

"I!—I!—I!"

"Well, well," said Mr. Richardsen. "That chattering little animal makes me feel like an intruder. Unwelcomed we have dared to approach his royal throne."

Proud and haughty in the feeling of his own security, yet weak in the power of his offensive, the squirrel had but one alternative. Danger had become imminent; his parting shr-r-r came as a signal of retreat. He disappeared into the apartments of his

tree home, and the semi-silent nature suddenly dropped into its natural wake.

"Gedup," said the driver. "That nutcracker has taken too much of our time. We've got to be on our way."

They traveled on and on, slowly rising higher and higher, until at noon they arrived at Clear Creek. Here they stopped, fed their horses, and cooked dinner.

"Gee this is sport!" exclaimed Freddie, as he sat by the camp fire and listened to the eggs sputtering in the frying pan. "Eggs have never looked as good to me before as they do now. I'm as hungry as a wolf."

"We can't wait here very long," said the driver, pointing to some clouds that were rising in the southwest. "If I'm not a false prophet, we'll have that bit of gray drapery to reckon with before long."

The meal was soon cooked and eaten, after which the campers, fearing a

storm might break upon them, continued on their way as rapidly as the steep mountainous road would permit. After two hours of laborious travel they arrived at the Blue-meadow saw-mill, a lumbering concern owned and operated by John Landis, commonly known by the name of Miser Jake. The crafty old operator was standing in front of his cabin when the campers passed. He eyed the party suspiciously, probably imagining they had come to infringe upon some of his lumbering privileges. When he recognized the tourists as his neighbors from town, he raised his hat and smiled. The smile, however, did not last long, for no sooner did he recognize Rover, who was trotting contentedly under the wagon, than the expression of pleasure was changed to one of hate.

"The fools," he muttered between clinched teeth; "if they really cared anything for that black pest they should have left him home."

(To be continued)

To Mother

By Blanche H. Scarborough

Ah, Mother—'tis a magic word,
The sweetest name the ear hath heard;
When yet a child at mother's knee
She dearly taught, "God loveth thee."
Along youth's pathway bright and fair
Her words and deeds were riches rare,
Forever patient, sweet and kind,
Implanting good in soul and mind.

We thank you, mother, for your care,
Your watchfulness and earnest prayer;
No words of ours, could ever say
The love we have for you each day;
But may you, through God's grace above,
Conceive our gratitude and love,
And know that there could be no other
To take the place of darling Mother.



Editorial Thoughts

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SALT LAKE CITY - - MAY, 1926

Motherhood

There is no relationship on earth or in heaven, toward which the human soul instinctively feels greater reverence than that of fatherhood and motherhood. Its sanctity is inscribed upon our hearts by Divinity itself, and its adoration is enjoined by Divine command.

The name of mother became a bless-

ed one when it was first pronounced by Adam in the garden of Eden; it became sanctified when the Lord God Himself issued the universal command to honor father and mother; and it became glorified when it was joined with that of the Son of God.

If there be any distinction in the expression of love toward either parent, fathers welcome having their children lean toward mother. They recognize that she has experienced hours of anguish and of sorrow, the like of which the father has never known. She has had pains and fears, days of woe and watchful nights, but through all her tears and all her joys, her delight and her reward is in her children.

Let us love and revere that woman, above all other women, whom God has chosen to be our mother. Her anxiety for her children never ceases. If she has gone to paradise, she still then watches and pleads for them and for their children. They are part of her kingdom and queendom, because motherhood is a royal lineage and an everlasting possession. Motherhood is the highest adornment that can come to woman, and the wealth of mother love is so great that neither death nor the grave can conquer its loving flame.

Young man, love your mother. Her face may be worn with care, but her heart is ever warm for you. Years of trials and of labor and of sickness, have perhaps stolen away the freshness of her life, but like a matured rose, the perfume of her love is richer than it was in its first bloom.

Young woman, love your mother, and if you are married, see to it that you and your husband love his mother. No man ever made a good husband,

unless he first was a good son of his mother.

Young man and young woman, lavish the strength of your youth upon the aged form of your devoted mother. Her affection has become a lasting debt upon you, which never can be overpaid. Let your most gracious smiles be strewn as roses upon mother's path. Let your most charming words be given to her. Smooth the pillow upon which rests her weakened frame.

Then, even while you are only paying a just debt of gratitude to your mother, your reward will come. Your mother's dying lips will breathe a prayer for you and your happiness. The whole world will admire a son or a daughter devoted to mother. And above all, heaven will bless you; flowers of joy will fill your paths; friendship will brighten your harvest, and love will crown your existence.

A special day has been set apart during the month of May, when we may manifest our appreciation of motherhood. Make that day a suc-

cess. Set an example to the whole world of adoration and reverence for woman's crowning glory—that of motherhood.

—Henry H. Rolapp.

Our Religion The Truth

Either we have the truth, and this gospel called "Mormonism," is in very deed the plan of life and salvation, the power of God unto salvation, through His Son Jesus Christ, and by following its teachings the greatest of all the gifts of God to man, namely, life eternal, will be ours, or it is not the truth.

God has given to men and women all over the wide world, seeking for the light of His Spirit, in answer to humble prayers, a testimony and a knowledge that this Gospel is exactly what it purports to be—that it is the truth, that it will stand forever, and that those who live it shall be exalted eternally in the presence of our heavenly Father, and His Son, our Redeemer.

—President Heber J. Grant.



LATTER-DAY SAINTS SUNDAY SCHOOL, PAYSON, SECOND WARD
The largest school in Nebo Stake on August 26, 1925



THE GENERAL CONFERENCE

President Grant and other speakers at the 96th general annual conference of the Church, plead with the people to sustain the law, and special reference was made to the Volstead law.

We may form an idea of the extent to which that law is being violated, by some figures presented to the Senate committee inquiring into the prohibition question, on April 7, by the U. S. district attorney in New York, Mr. Emory R. Buckner. He estimated that "industrial alcohol to the retail value of \$3,600,000,000 is diverted into the "bootleg" business in this country every year, and that to this sum should be added \$15,000,000 for "cut" whiskey, supplied by druggists in New York alone.

On the same date, another witness, a former judge of the court of general sessions in New York, asserted that, after eight years of experience, he had come to the conclusion that, "This is the most lawless country on the face of the earth, and prohibition is one of the greatest causes of this disrespect for law. You can't have one law scoffed at and the other laws respected," he said.

This may, or may not, be true. But even if it is, it does not prove that the law in question should be repealed or modified. It only proves that we, as a nation, need more enlightenment concerning our rights and duties under the law—any law of the land. A great many seem to think they are only exercising their privileges as free American citizens when they break a law of which they do not approve. They seem to regard law-breaking as a legitimate form of protest against what has been called the

"tyranny of the majority." This is all wrong. As loyal American citizens it is our first duty to honor and obey every constitutional law that is not clearly contrary to the commandments of God. It is our privilege to have our own opinions concerning the wisdom of the enactment of a law, or the truth or falsehood, of the principle on which it rests, but even if we differ with it, as long as it is in force, it is our duty to obey it cheerfully. It is our privilege to labor, by all legal means, for a change in public opinion and a change in a law we may deem ill-considered, but we must not break the law and incite others to break it, in order to create a criminal atmosphere around it, and bring upon it an odium, for which the law-breaker—not the law—is responsible.

The Latter-day Saints have, I think I may say without boasting, under trying circumstances, learned this first duty of good American citizens—law obedience—and they are in a position to set a good example to others.

A LAMANITE SPEAKS

A very impressive incident was the appearance of a Lamanite, Yeaga Timbimbo, from Washakie ward, Malad Stake, Idaho, at our conference on Tuesday, April 6. Although he spoke by the aid of an interpreter, Bishop George M. Ward, he was listened to with intense interest.

I do not suppose there are many Indians in the Church, as yet, but there are some, and most of them are good and faithful souls, and the promise is that the "remnant" shall be restored unto the knowledge of their fathers, "and the scales of darkness shall fall from their eyes; and then "many gen-

erations shall not pass away among them, save they shall be a white and delightful people." (2 Ne. 30:6.)

The Indians are capable of advancing. There at present 1,700 of them in the government service, mostly connected with the Indian Bureau. They are drawing a yearly salary totaling about \$2,000,000, and rendering efficient service.

An organization called The National Council of American Indians, has been in existence since February 27, 1925, presided over by a lady of the South Dakota Sioux Indians, Mrs. Gertrude Bonnin. This organization consists of many tribes, and the hope is to make it all-embracing—in other words, to unite all the Indians in one organization, with headquarters in Washington.

Its influence has already been felt in the halls of Congress. Some time ago, a bill was passed authorizing the construction of a bridge across the Colorado river at Lee's Ferry. A sum of \$100,000 was appropriated, to be charged against the Navajo Indians, but these protested, on the ground that it would be of no use to them. On the 5th of April, Senator Ashurst secured the passage of a special bill, directing that the money be charged against the general treasury and not the Indians. The dispatches say this was due to pressure exerted by the Indian rights association, indicating what can be accomplished by organization intelligently directed.

Evidently the Indians are beginning to realize some of the possibilities of American citizenship, and this may be the very thing needed as a preliminary to their full understanding and acceptance of the Gospel.

THE LEAGUE OF NATIONS

Since March 19, when the Council of the League of Nations suddenly adjourned, without deciding the question of the admission of Germany to

membership, the papers have given ample space to forecasts of the downfall of the League and the defeat of the prominent European government chiefs.

But Briand is still at the head in France; Stresemann, on March 22, was sustained in the Reichstag by an overwhelming majority against militarists and communists, and on March 24, Chamberlain was upheld in the House of Commons against his opponents. And as to the League, it is still upheld by the intelligent public sentiment of Europe.

What happened at Geneva?

It is tolerably clear now, that the puerile bickerings about permanent places in the Council were inspired by some powerful influence, for the purpose of breaking up the League, and tearing the Locarno agreements and the Dawes plan into shreds—some unseen power that depends on strife among nations for its dominance. The plan came very near succeeding, because the Brazilian delegates stubbornly refused to consent to any compromise, except on the impossible condition that he got a pledge, before an election could be held, that Brazil would be elected, not realizing, I suppose, that such a pre-election assurance would have made the voting a farce. Germany was about to withdraw her application for membership. That would have meant more conflict between France and Germany, with possibilities no one could foresee. No wonder that the excitement and nervousness ran high.

It was then that Sir Austen Chamberlain proposed that the entire discussion be postponed until the September session, and that, in the meantime, a commission be authorized to investigate and study the composition of the Council and the method of election, and to report at that meeting. That was agreed on. If there ever was

such a thing in diplomacy as a successful strategical retreat, this was one. The sinister plan of the conspirators was frustrated, and the prospect, at present, is for a settlement of the entire problem in a spirit of peace.

ATHEISM HEARD FROM

We have now in this country, among other anomalies a chartered society for the dissemination of atheism, especially among university students.

On April 3, a representative of this society, James I. Elliot, filed a petition in the Supreme Court of the District of Columbia, asking for an injunction to prevent the payment of salaries to chaplains in any government department or institution, on the ground that it is expressly forbidden in the Constitution.

In view of this atheistic contention, it is interesting to recollect the attitude of the founders of our government on this question.

In 1787, when the Federal convention was about to break up because of disagreement regarding vital questions, just as the League at Geneva, Benjamin Franklin proposed that the delegates turn to God in prayer. He said, in part:

"The longer I live, the more convincing proofs I see that God governs in the affairs of men. I firmly believe that 'Except the Lord build the house, they labor in vain that build it.'" I do not know but that it was this motion of Franklin that saved the day for the Constitution.

Before this time, in 1774, when the

first American congress was held in Philadelphia, it was proposed that it be opened with prayer. Jay and Rutledge opposed, but the proposition was carried, whereupon, on the motion of Samuel Adams, Duche, an Episcopal clergyman was chosen for the service. On that occasion a report had been received to the effect that after an attack upon the people of Boston, by soldiers, Connecticut and Massachusetts were rising in arms. At this crisis, the supplications of the delegates were not empty words. There was George Washington standing reverently in prayer. By his side were Patrick Henry, Henry Lee, Rutledge, Gadsden, the Livingstones, John and Samuel Adams, and the rest of the venerable fathers of the Republic. The appointed chaplain read the Psalm: "Plead thou my cause, O Lord, with them that strive with me; and fight thou against them that fight against me;" and then, the minister burst into an extempore prayer for America, for Congress, for Massachusetts, and for Boston.

That was the attitude of the founders of our government, the inspired framers of our Constitution. And yet, our young infidels say that prayer in our government halls are unconstitutional. But then, these same infidels labor under the delusion that there is no God, or, if there be one, that they know better how the worlds were made, than He does, who created them. No wonder that they think they know more about the Constitution than the authors themselves.

Little Cares

The little cares that fretted me,
I lost them yesterday
Among the clover-scented grass,
Among the new-mown hay,
Among the huskings of the corn
Where drowsy poppies nod,
Where ill thoughts die,
And good are born,
Out in the fields of God.

—Mrs. Browning.

SUNDAY SCHOOL WORK



Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

STANLEY R. BRAIN,
Brooklyn, N. Y.

Lento.



SACRAMENT GEM FOR JULY, 1926

In memory of the broken flesh,
We eat the broken bread,
And witness with the cup, afresh,
Our faith in Christ, our Head.

Postlude

Lento.



CONCERT RECITATION FOR JULY, 1926

(Matthew, Fourth Chapter, Tenth Verse)

"Thou shalt worship the Lord thy God, and him only shalt thou serve."

FAST DAY TOPIC FOR JULY, 1926

The Example of Jesus: What It Bids Us Do

The Third Temptation

Text: Matthew 4:8-11.

Probably most of the casual readers of the scriptures fail to see the great significance to each individual of the temptations of Jesus. Their thought is that they were but a battle between two great personalities—the tempter, Satan,—whose constant efforts and great aim is to overthrow the Father's work and defeat the Son's plan—and the Tempted, the Only Begotten Son, the Chosen One.

The question in the mind of such a reader is, "Will Jesus successfully resist?" What if He had failed?" A world, yes more than a world was at stake. We accept the result as demonstrating the Divinity of Jesus, and that He had power to accomplish His Father's purpose. We are too apt to think, as we are not divinely born as was Jesus, that the promises were not to us, that Satan would not offer us the kingdoms of the world. Thus we push ourselves out of the picture. While we rejoice in the victory of the Lord, we fail to recognize that we are subject to temptations of similar types, and thus fail to get the value of His example through his victory. Recognition should give us courage and greater determination in resistance of temptation.

While we recognize that Jesus was marvelous and wonderful, yet we cannot fail to see that in birth, in growth and in gradual development, He was a *Man*. Probably there was with Him as He grew from the Babe of Bethlehem, as the Son of Joseph and Mary, to the temple in Jerusalem, to the waters of the Jordan and then to the great conflict with Satan, first a glimmer, followed by the dawn of the great truth that He was in very deed the Son of God, following human consciousness, operated on by God's Spirit. He had constantly the sense of manness; humanness never left Him. He never invoked the miraculous, never exercised the power that was developed in Him for His own safety or benefit. Let us keep then in mind that He met the tempter on the platform of common humanity, and there fought out the battle of virtue.

He was attacked as all of us can be attacked, as one writer puts it, "on the side of *desire* (the desire of pleasure, the desire of praise, and the desire of power)—an approach through the body, through the intellect, and through the soul, to the inner man, the spirit, the real I."

God's promises of sustaining grace, of overruling providence, of deliverance, are to

each of us under the same price of obedience.

Dr. Deems says: "Every intelligent man who devotes any time to self-inspection finds that his violations of any code, which he believes to be the moral law, come either from certain emotions of his own inner nature—excited he cannot tell how, spontaneous so far as he knows—acting upon his will, making such a pressure upon that will as amounts to a temptation; or, that such excitation of the emotions and such pressure upon the will is something from without. In the latter case it is some perception of some object which he sees, or of some sound which he hears, or some report of some of the senses, *undesigned*, coming incidentally upon him, or *designed*, brought to bear upon him by some intelligent being. Among the undesigned seductions to evil, or what may at least be called evil influences, are those attractions or repulsions created in the individual man by the "spirit of the age," a general air and temperature generated by all the intellectual and spiritual motions about him, and coming upon his soul not from any individual's design to be specially hurtful to him, but just as deleterious air destroys where no man is attempting to poison another. But we are conscious of sinister and wicked designs upon us concocted and operated by wicked men. Some men are adroit, some skilful, some surpassingly influential for evil. Some of these are really so acute in their perceptions, so rapid in their motions, and so persistent in their efforts, that to speak of them as compassing sea and land seems hardly an aggregation. Artists of the pen sometimes paint these far-sighted, near-sighted, telescopic, microscopic, almost ubiquitous weavers of the webs of deceit and treachery, and paint them with a power that appals us."

Let us not sit down with the thought that we are not subject to temptations nor that in and of ourselves we are able to successfully resist them.

In this temptation Jesus was taken "to an exceeding high mountain" and shown all the kingdoms of the world, and the glory of them; Satan said, "All these things will I give thee, if thou wilt fall down and worship me." This was in a way an offer of a partnership with Satan, who practically recognized Jesus as the Son of God, with a message and mission, to become the Messiah, and, claiming sovereignty over the world, offered them to Him if He would but bow down and worship.

Jesus was attacked on the spiritual side. He, too, now knew His Messiahship, and probably could see the thorny path before Him, and this offer of what might be called a "bloodless victory" may have been an alluring one—yet he failed not.

Let us get a full understanding of three features that now appear strongly:

"Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered to him."

Satan can tempt, entreat, entice, even command, but cannot *compel* obedience. Satan can remain with the tempted only so long as the latter *permits*. God sends succor and help to those who prove loyal and true.

A contemplation of what confronted Jesus, His destiny (read Doc. and Cov. 19:16 and 18) and the aspirations of Satan will prove very interesting.

What does the example of Jesus bid us do?

Shall we have prayers in the home, read and study the scriptures and engage in Gospel talks in the family circle? Shall "love abound" in our homes?

Shall we prove our loyalty to God by honoring our priesthood, attending the priesthood, sacrament meetings, and aux-

iliary gatherings; by paying our tithes and offerings; by responding to missionary calls; by showing that we have true religion such as described by James (1:27), "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their afflictions, and keep himself unspotted from the world."

What blessings are obtained through overcoming temptation? The constant companionship of God's spirit; becoming instrumental in accomplishing His purposes; securing eternal life and exaltation, etc.

Teachers should not fail to make as careful preparation of this lesson as of any other, carefully adapting the illustrations and applications to their respective classes. Do not let it "go over the heads" of your boys and girls, and see to it that the major portion of the time is given to expression by the pupils, particularly of a testimony nature.

Read: Talmage's "Jesus the Christ," pages 131-135; Farrar's "Life of Christ," pages 72-74; Papini's "Life of Christ," pages 63-68.



Albert Hamer Reiser, General Secretary

An Interesting Experiment

If secretaries want to see how important their work can become and how interesting it can be made, they must give consideration to making their reports in such forms that the messages they contain can be visualized. This was the burden of the appeal made to secretaries in the March issue of this magazine in this department and we will continue to make this appeal until secretaries are converted.

The experiences of secretaries, who have applied this principle to their reporting, confirms decisively its soundness.

In the article in the March issue, referred to above, the principle was affirmed that most people are "eye minded," that is, that they grasp more quickly ideas which are presented in visual form. Would you like to make a series of interesting and simple experiments to prove the soundness of this principle? Then

ask a group of your friends or the members of your family this question:

"If M-a-c-G-r-e-g-o-r, (spell out the name MacGregor) spell's MacGregor, what does m-a-c-h-i-n-e-r-y spell?" If you will pause so as to accentuate the syllable "m-a-c" in the second word, you will find that it will be a long time before most of the people of whom this question is asked, will recognize in your oral spelling of the word, the familiar word, "machinery."

You will think when you first read the question here that there is nothing to it, because the word "machinery" appears so readily and simply to your understanding; but that simply shows that idea comprehension is quicker when the idea is presented so that it can be visualized, and the true test on the other hand is to present the idea to the sense of hearing by orally spelling the word. The result in most cases, you will find will

be that idea comprehension will be very slow and imperfect, perhaps even distressing or painful. All of which should convince you that if you expect your reports to be regarded as valuable, you must make them readily and easily understandable by putting them in such forms that their messages can be visualized. Most people are "eye-minded!"

Working in Vain?

Do you think the work you do is all in vain? What good comes of it? You get no thrill from doing work that is unnecessary. You dislike the thought of spending your time and energy in producing something that is never used or which is cast aside. Some secretaries have felt that their Sunday School service is futile and of no account, because no one ever seems to pay attention to it or ever seems to make use of it. This seems to be the chief reason for the discouragement which some secretaries feel.

But such secretaries would be surprised to know that they themselves are responsible for this condition. When you think about secretarial work, you will find that four processes are involved in doing it completely. Data relating to the condition and needs of our Sunday Schools are our chief concern, and the four processes we are concerned with are first, the collection of those data, second; its **organization**, third; its **preservation**; and fourth, its publication.

As we take the minutes and record attendance in our roll books, we are engaged in the process of **collecting** data. As we summarize our statistics into the minute book forms, we **organize** the data. As we carefully keep our records from year to year, we **preserve** the data for our future reference and comparison and for the reference of our successors. But too many secretaries fail to take the last step and to take it promptly, that is, they fail to **publish** the data they have collected, organized and preserved. In other words, just as they get to the crowning feature of all their previous work, they stop short and do no more and as a result their associates in the Sunday School go along in ignorance of the conditions in which they would really be very much interested if they were brought to their attention forcibly.

The way secretaries have of publishing their findings is through the reports they make. And there are many kinds of reports. The regular form reports which ward secretaries send to the stake board and which the stake secretary re-

capitulates and sends on to the General Board are of one type. They serve a very valuable purpose. They are the means the stake and General Boards have of keeping informed of the condition of the Sunday Schools, and it is important that these boards be kept well informed, for there is no one thing responsible to a greater degree for unintelligent administration of institutions, whether those institutions be commercial or religious, than lack of reliable information as to condition and needs. In other words, Sunday School work could be administered to the greater satisfaction of all concerned if the facts and figures which reveal Sunday School conditions were made available promptly and regularly by ward and stake secretaries.

The whole process of enlightening those who conduct Sunday School affairs with regard to the conditions and needs as revealed by statistics depends upon the ward secretaries, because the necessary information must come from them in the first instance. The failure of one secretary to report to a certain extent dooms to failure the effort of the stake in which that secretary serves to administer intelligently the affairs of its Sunday Schools. The failure of one stake affects the efficiency of the General Board. Thus the failures of ward secretaries can and do have decidedly ill effects upon the administration of Sunday School affairs throughout the Church.

Then there are other reports besides the regular form reports which you send to the stake board. They are the reports you may make to your superintendency and fellow workers. You are virtually unrestricted as to the form in which you may submit these reports. You are at liberty to tell your story in any of the great variety of interesting ways which may be suggested to you, using charts, graphs, pictures or any other form of report which makes use of the principle of visualization.

So we are right back to the beginning. Read the article in the Secretaries Department of the March **Juvenile Instructor**. Then try the interesting experiment on your friends and see how many are "eye-minded." Convince yourself of the value of illustrated reports. And remember that to make your work count for something, do not stop short of fulfilling its chief purpose, but take all the steps involved, namely **collect** the data, **organize** them, **preserve** them and by all means, **publish** them to your Sunday School associates in such a way that they will smack their lips for more.

MISSION SUNDAY SCHOOLS

Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

WORK FOR JULY, 1926

(For Sunday Schools conducting more than three Departments.)

The lessons assigned to the classes conducted under the several department sections of this magazine.

(For Sunday Schools conducting but three Departments.)

Theological: From the text "The Gospel," by Roberts.

Intermediate: From the text "What Jesus Taught," by Widtsoe.

Primary: From the text "Bible and Church History Stories."

All teachers are referred to their respective department sections of this issue for lesson assignment, helps to teachers, search and preview questions, and adaptation of the Fast Day Lesson, and to the Superintendents' Department for a general treatment of the latter.



MIAMI BRANCH, L. D. S. SUNDAY SCHOOL, MIAMI, FLORIDA,
SOUTHERN STATES MISSION

Standing, left to right: J. Ovid Brooks, Superintendent; Archie L. Brown, First Assistant; Carlos Russell, Second Assistant. Sitting, left to right: J. E. Neubeck, Presiding Elder; George W. Green, First Counselor; Elder J. A. Hunt. 53 enrolled, 50 present.

PARENTS' DEPARTMENT

*Henry H. Rolapp, Chairman; Howard R. Driggs, Charles H. Hart,
George N. Child, Milton Bennion, George R. Hill and Mark Austin*

Home-Community Class

First Sunday, July 4, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Third Temptation.
(See Superintendents' Department, this issue, for suggestions.)

Second Sunday, July 11, 1926

Lesson 20. The Conservation of Human Life.

- A. The human waste resulting from sexual sins and the use of narcotics, and alcoholic beverages.

Text: Citizenship, Part I, Chapter XI and Part III, Lesson XI.

Objective: To make clear the waste, misery, and ruin resulting from wrongful indulgence of appetites and passions.

Supplementary Materials: Exodus 20: 14; I Cor. 5; Eph. 4:17-20; 5:5; I Thess. 4:3-5; Col. 3:5-6; James 4:4-10; I Timothy 5:22; Matt. 5:27, 28; Romans 13:13, 14; Doc. and Cov. Sec. 63:14-18; Sec. 89, Galloway, T. W.—Sex and Social Health, American Social Hygiene Association, N. Y., 1924.

Lineberger, Walter F.—Milestones in the War against the Narcotic Peril. (A speech in Congress, Feb. 18, 1925. Free Distribution. Write your Congressman for copies.)

Suggestions on Preparation and Presentation: This lesson includes three topics of very great importance. Abundance of material on any one of the three is easily obtained. One of the best recent books on the sex problem is that of Dr. T. W. Galloway, listed above. The subject is treated in a very broad, positive way; so broad that it covers almost the whole field of moral education. This book is a large volume and is listed at \$2.50.

Concerning venereal diseases and their dire consequences pamphlets may be obtained free from the U. S. Public Health service; also, as a rule, from any State Board of Health. The evil consequences of use of alcoholic beverages is well known to any intelligent adult. The great

dangers from the use of narcotics is not so generally understood, although this menace is in fact greater than that of alcohol. Ample information may be had free from the U. S. Government printing office. Write your representative in Congress, at once for Congressional speeches or other government material on the narcotic evil.

It is very important that the class leader be thoroughly informed on this subject, or that some one who is thus informed be brought in to explain and answer questions. The protection of youth demands that their guardians and advisors be informed as to the great dangers in the use of narcotics.

Questions for Teachers

1. In what ways is prostitution of sex functions a great menace to human conservation?
2. What are the chief reasons for the legal prohibition of the use of alcohol as a beverage?
3. How is the use of narcotics related to crime and moral degeneracy?

Third Sunday, July 18, 1926

Lesson 21. The Conservation of Human Life.

- B. Human waste through excessive toil and through unfavorable conditions of labor.

Text: Citizenship, Part I, Chapter XI and Part III, Lesson XI.

Objective: To show how people may become prematurely old and inefficient through excessive or unwise toil, and how to guard against this evil on the one hand, and idleness on the other.

Supplementary Materials: Pamphlets on Child Labor, published by the Children's Bureau, Washington, D. C. The child labor laws of your own state; also laws restricting the hours and conditions of labor of women in business and industry; On the evils of idleness see Doctrine and Covenants Sections 42:42; 68:30; 75:29; II Thess. 3:10-12.

Suggestions on Preparation and Presentation: Study this problem in the light of the conditions in your own community. It may be that the evils of idle-

ness are greater than are the evils of excessive toil. While both phases of this problem should be studied, emphasis should be given to that phase which most needs attention. In many communities mothers, especially, are overworked to the injury of their health and lasting usefulness. The same is true of some fathers, resulting in premature decrepitude or death. On the other hand in some communities even mothers may be more industrious at "society" parties and cards than in the real business of life, while children may be ruined through idleness. Whatever the local conditions are they should be carefully studied and discussed frankly, yet tactfully, with a view to improving the situation.

Questions for Teachers

1. How does excessive toil on the part of mothers often result in a great loss to their families?
2. How may the evils of excessive toil on the one hand and of idleness on the other best be avoided?

Fourth Sunday, July 25, 1926

Lesson 22. The Conservation of Human Life.

- C. The conservation of physical and mental health and the development of human capacities.

Text: Citizenship, Part I, Chapter XI and Part III, Lesson XI.

Objective: To show the great importance of conserving and developing all human powers and capacities.

Supplementary Materials: Report of Joint Committee on Health Problems of the National Education Association and the American Medical Association, 1924; State Board of Health pamphlets and leaflets published by some of the Life Insurance Companies. School books on health education and hygiene. Doctrine and Covenants Section 89. Books on Mental Hygiene; such as Burnham, Wm. H.—The Norman Mind, (702 pages), D. Appleton & Co., N. Y., 1924.

Suggestions on Preparation and Presentation: Abundance of inexpensive material on this subject is easily made available. The assistance of a physician, trained nurse, or teacher of hygiene will, however, be helpful. Where such assistance is not available the class leader should not hesitate to go ahead with the work as outlined and discussed in textbooks and pamphlets.

The book by Wm. H. Burnham, listed above, is adapted to trained teachers, nurses and physicians. In case this book is available a busy person may get most help in limited time by reading Chapters I and XX.

Another very important point for consideration is the waste resulting from failure to discover and develop the talents that young people possess. This calls for educational and vocational guidance in the home and in the Church as well as in the school.

Questions for Teachers

1. What in general have been the consequences for human life in recent times of the greater attention paid to health education and the advancement of the medical science?
2. Why is the problem of educational and vocational guidance both more pressing and more difficult now than fifty years ago?

Parents-Theological Class

LESSONS FOR JULY

First Sunday, July 4, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Third Temptation. (See Superintendents' Department, this issue, for suggestions.)

Second Sunday, July 11, 1926

Lesson 20. Modern Revelation. The Plan of Salvation—The Atonement

Objective: To show the fact of the atonement from modern revelations.

References: Doctrine and Covenants; Compendium; Book of Mormon; Journal of Discourses, Vol. III, pp. 80-81.

Jesus died that our mortal bodies might be made immortal. The spirits of men, begotten by an immortal God are immortal; but the earthly body begotten by Adam, who subjected himself to earthly laws, is subject to death. By the atonement of Jesus, this earthly body is also made immortal. Only spirits that are clothed upon with bodies can receive a fulness of joy. The atonement is universal. However, the resurrected person is blessed in God's Kingdom according to the extent and nature of his own good works. The

highest salvation cannot be gained unless the laws of the Gospel are complied with.

Jesus suffered the pain of all men to bring all men unto him. Doc. and Cov. 18:10-12; 38:4; 45:3-5; 19:16-20; 93:38; 74:7; 29:40-45; 35:1, 2; 88:14-16; Compendium p. 8; III Nephi 9: 15-17; III Nephi 11:10-14; III Nephi 18.

The doctrine of the Atonement is foreshadowed in the Old and clearly revealed in the New Testament.

For Old and New Testament authorities in support of the fact of the Atonement see chapters 9, 10, and 11, Seventy's Course in Theology, Fourth Year.

Objective: Modern revelation amply attests the fact of the Atonement.

Application: The revelations of the Jewish scriptures being supplemented by the revelations of the American scriptures, give double assurance of the fact of the Atonement.

Questions for Teachers

1. While men may differ as to the **underlying philosophy** of the Atonement, can believers in the scriptures dispute the **fact** of the atonement?

2. What can you say as to the harmony of ancient and modern scriptures as to the fact of the atonement?

Third Sunday, July 18, 1926

Lesson 21. Modern Revelation. The Plan of Salvation—The Atonement

Text: Doctrine and Covenants.

Objective: To show man's free agency.

General References: Doc. and Cov.; Compendium, pp. 6, 7; Seventy's Course in Theology, Fourth Year.

The doctrine of free agency is a corner stone in the message contained in the Doctrine and Covenants. Salvation will be forced upon no man; and ultimately every man will be blessed according to his deserts. Every man has the right to do as he chooses, but he must be willing to accept the consequences of his deeds. Note the following statement on the subject:

"The doctrine of free agency is plainly elucidated in the written revelations from God. The plan for man's redemption was predicated on his fall.

"No law could have been given to our first parents, and no penalty affixed for the breaking of a law, unless they had been free to act without constraint. The liberty to choose was given by the Creator to the progenitors of the race, and that liberty has been fully recog-

nized in all his dealings with their posterity.

"As the Patriarch of the race entitled on it an experimental knowledge of good and evil, through sufferings and death, so, through the sufferings and death of the Only Begotten Son, they are redeemed from the effects of his transgression, independent of any act of theirs.

"Man was created in the image of God, with the possibility of becoming like Him. But he cannot attain to that position without a knowledge of good and evil. Through the act of the Father he has attained to that knowledge; through the act of the Son he is delivered from the effects of original transgression.

"Thus, with the privilege of exercising his free agency, he is placed on an equality with the parents of the race, and has the choice of good or evil for himself, with the results of that choice. If he chooses evil, a second death will be the result. If the good, it will prove to be the way to all the powers, glories and exaltations that the Gods enjoy, in whose image man is created." (Compendium, pp. 6, 7.

Special References: Doc. and Cov. 93:29-38; 104:17; 101:78; Book of Abraham chapter 3:19, 24, 26.

Objective: Man is a free agent and has the choice of good or evil.

Application: Man may choose to obey the laws of God and obtain salvation or he may choose to follow evil counsels and suffer the irrevocable consequences.

Question for Teachers

1. Without free agency, would law and punishment for violation of law be practicable or reasonable?

Fourth Sunday, July 25, 1926

Lesson 22. Modern Revelation. The Plan of Salvation—The Atonement

Text: Doctrine and Covenants.

Objective: Jesus is our Lord and Savior.

References: Doc. and Cov.; Taylor's Mediation and Atonement, chapters 19, 24 and 25.

Jesus is our Redeemer. He is our great King. To Him we must give obedience and homage. We live within His dominion. (Doc. and Cov. 93:8-11; 38:21.)

Christ's Atonement foreshadowed: St. John 3:14, 15.

Manner: I Peter, 3:18.

Source of Redemption: II Nephi 2:4-7; 9:21.

Antiquity of the plan: Pearl of Great Price, Book of Moses, chapter 5:6-8, 58; Alma 12:29-35.

The vicarious work of the Christ and its purpose: Alma 34:8, 9, 14-16.

Man must repent or suffer: Doc. and Cov. 19:4-6 and 15-20.

The counter claims of justice and mercy: Alma 42.

The justice, wisdom and mercy of God: II Nephi 9:8-9.

Objective: Jesus is our Lord and Redeemer.

Application: We owe obedience, loyalty and homage to our Holy Messiah.

Questions for Teachers

1. How do you apply Romans 5:20, 21 to the teachings of this lesson?

2. In what sense was the atonement of Christ a vicarious work?

My Modern Mother

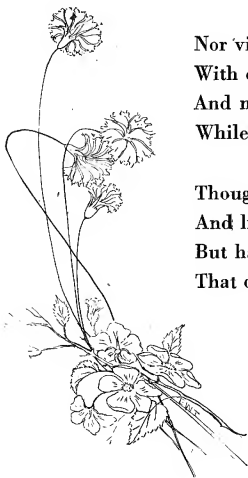
By Estelle Webb Thomas

Though she doesn't sit by the fireside,
In a quaint beruffled cap,
And doze and dream of the dear, dead past
O'er the knitting in her lap—

Nor view the passing pageant
With dim, unseeing eye,
And meekly await her summons,
While the rest of the world goes by—

Though Time has silvered her tresses,
And lined her brow with care,
But has never daunted the spirit
That dwells so proudly there—

Though she lives in the living present,
And gallantly plays the game,
Though she still loves life and laughter—
She is "Mother" just the same!





General Board Committee: *First and Second Years, Robert L. Judd; Third and Fourth Years, Albert E. Bowen.*

Second Year—Great Biblical Characters

LESSONS FOR JULY

First Sunday, July 4, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Third Temptation.
(See Superintendents' Department, this issue, for suggestions.)

Second Sunday, July 11, 1926

Lesson 18. Moses as Leader and Deliverer of the Israelites

Text: Exodus, chapters 5-12.

Objective: To show how man's leadership under God is the highest leadership of all.

Suggestions on Preparation and Presentation:

- I. Moses called to leadership.
- II. Moses visited Pharaoh asking the deliverance of his people.
The plagues.
- III. Israel released.
- IV. Moses as leader in the wilderness.

Questions for Teachers

1. What Priesthood did Moses hold, and were the people able to live up to its requirements?
2. Give examples of leadership similar to that of Moses.

Third Sunday, July 18, 1926

Lesson 19. Moses as Orator and Statesman.

Text: Exodus, chapters 13-20 and others listed in body of outline.

Objective: To show how man's leadership under God is the highest leadership of all.

Suggestions on Preparation and Presentation:

- I. As a statesman and law-giver Moses has probably exercised a greater influence than any other character except Jesus.

1. The Ten Commandments embrace the principles of primary law, and these principles are accepted not only by Christians but by Mohammedan nations as well. (Exodus 20:3-17.)

2. Many of the laws of Moses are decidedly practical and humane.

a. Charity for the poor. (Lev. 19: 9-10; 25:35-46.)

b. Equalization of wealth. Redemption of the land and of servants. (Lev. 25:1-34 and 47-55.)

- II. Moses presented religious truths in the form of wonderful orations.

(The book of Deuteronomy comprises chiefly four orations by Moses. The fourth one is contained in Chapters 29, 30. Dr. Richard Green Moulton says: "When I was a beginner in literary studies I recollect setting myself as an exercise to read through on three successive days, each at a single sitting, an oration of Demosthenes, one of Burke, and the Book of Deuteronomy * * * I well recollect the feeling I had at the time that neither of the other two rose to the oratorical level of Moses.")

Note: In closing the discussion of Moses, it would be impressive to have some good reader read to the class the poem, "The Burial of Moses," by Mrs. Cecil Frances Alexander. It may be found in "Choice Readings," by Cummock, as well as in several other volumes of readings.

It is suggested that if available the teachers get the General Conference sermons of President Grant and compare with teachings of Moses as to profound religious truth being combined with keen practical wisdom. (See *Improvement Era*, January, 1922.)

Questions for Teachers

1. Summarize the life of Moses and name five great attributes of character that his life exemplified.

2. How do you explain his supreme greatness?

Fourth Sunday, July 25, 1926

Lesson 20. Joshua

Text: Given in body of outline.

Objective: To show that a valiant follower of God becomes a great leader.

Suggestions on Preparation and Presentation:

- I. Joshua, a valiant follower.
 1. Fights the Lord's battle. Ex 17:9.
 2. The twelve spies.
 - a. Majority report, Numbers 13:32 to 14:5.
 - b. Report of Joshua and Caleb. Numbers 14:6-9.
 3. Minister of Moses. Ex. 24:13.
 4. Encouraged by Moses. Deut. 1:38; 3:28.
- II. Joshua ordained by hand of Moses. Numbers 27:18-23, Deut. 34:9. Note method of 3,500 years ago and compare with today.
- III. The Leadership of Joshua.
 1. The waters are divided. Josh. 3:9-17.
 2. Jericho destroyed. Josh. 5:13 to 6:21.
 3. Sun and moon stand still. Note: Were the Israelites tempted to worship and serve the sun and moon? See Deut. 4:19.
 4. Land divided among twelve tribes. Josh. 10:12-14.
 5. Renewal of Covenant. Josh. 24:20-25.

Questions for Teachers

1. Give illustrations of latter day leaders who typify the same elements of leadership as were evidenced by Joshua.
2. How can we be "Joshuas" to our present leaders?

Advanced Theological—The Gospel and Man's Relationship to Deity

LESSONS FOR JULY

First Sunday, July 4, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Third Temptation. (See Superintendents' Department, this issue, for suggestions.)

Second Sunday, July 11, 1926

Lesson 18. Baptism—Its Object

Text: Chapter 16.

Objective: To show that baptism is for the remission of sins.

Suggestions on Preparation and Presentation: Let an advance assignment be made to some member to discuss the New Testament scriptures on the purpose of baptism. Let another be assigned to

discuss Book of Mormon scriptures, and another other scriptures on the subject. Where the reference works are available assign to various class members for research and report the statements of early Christian writers relative to the object of baptism.

Questions for Teachers

1. What authority can you find in support of the view that baptism is for the remission of sins?
2. Why can one not obtain a remission of sins in any other way?

Third Sunday, July 18, 1926

Lesson 19. Subjects for Baptism

Text: Chapter 17.

Objective: To show that baptism is for those capable of faith and repentance.

Supplementary References: Citations in text.

Suggestions on Preparation and Presentation: Assign for preparation and discussion: (a) The teachings of the scriptures concerning infant baptism. (b) The history of the doctrine that infants should be baptized. Where reference works are available assign for study and report early Christian practices relative to proper subjects for baptism.

Questions for Teachers

1. Give as many reasons as you can why it is not required that infants should be baptized.
2. Tell all you can about how and when the practice of baptizing infants came into use.

Fourth Sunday, July 25, 1926

Lesson 20. Baptism—The Mode Of

Text: Chapter 18.

Objective: To show that immersion is the proper mode of baptism.

Supplementary References: Citations in the text.

Suggestions on Preparation and Presentation: Assign for study and report (a) What is taught about the mode of baptism in the New Testament scriptures, (b) In modern scriptures, (c) What the practice of the ancient church was.

Where the books are available have different members study and report what is said on the subject by Mosheim and Eusebius.

Questions for Teachers

1. What do the scriptures teach about the mode of baptism?
2. How was the ordinance performed in the ancient church, and how did the manner come to be changed?

SECOND INTERMEDIATE DEPARTMENT

General Board Committee: First and Second Years, Adam S. Bennion, Chairman; Third and Fourth Years, Alfred C. Rees, Chairman and T. Albert Hooper

Second Year—Book of Mormon

LESSONS FOR JULY

First Sunday, July 4, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Third Temptation. (See Superintendents' Department, this issue, for suggestions.)

Adaptation for Second Intermediate Department

Refer to the notes for May and June. Use the copious suggestions in the outline in the Superintendents' Department.

This temptation centers around power. Every boy likes to be a leader, a captain of a team, or a patrol leader. He can grasp the significance of this appeal to the opportunity to rule.

To lead is laudable, provided one does not need to lose one's self-respect and liberty, in order to lead.

Some public office holders secure their positions only by selling their liberty to some political ring with ulterior motives. Such a man loses in character development.

That person who sells himself to any power, is forever under its influence and control. We can readily see that we should resist temptation to do base things, and make ourselves amenable to those powers which can elevate us toward the better things, those things which leave peace and contentment in the soul.

List the temptations that come to boys and girls through the appeal to "be somebody" by sacrificing their ideals.

Second Sunday, July 11, 1926

Lesson 18. Missionary Experiences of the Sons of Mosiah.

Text: Alma, chapters 17 to 24.

Objective: To teach that the Lord worketh in many ways for the salvation of His children. (See Alma 24:27.)

Supplementary References: "Leaves from My Journal," by President Woodruff.

Suggestions on Preparation and Presentation:

1. Alma 17:1-18 might be briefly told by the teacher.
2. Ammon's missionary experiences, for special assignment:
 - a. With Lamoni's servants. Alma 17:19-39.
 - b. Conversion of King Lamoni, Alma 18th and 19th chapters.
 - c. On the way to Middoni, Alma 20:1-27.
3. Aaron's experiences:
 - a. Teaching the king, Alma 22:1-12.
 - b. The king's heart softened, Alma 22:15-27.
 - c. A truly converted people, Alma 24.

Passages to be marked and memorized: Alma 18:32; 19:23, 26; 24:30.

Questions for Teachers

1. Why do you think the miracles performed by Ammon were especially needful to convert the people among whom he was laboring?
2. Discuss the covenant entered into by the converted Lamanites and the genuine change of heart shown in it.

Third Sunday, July 18, 1926

Lesson 19. Korihor, the Anti-Christ

Text: Alma, chapter 30.

Objective: To teach that those who serve the Lord serve one who is powerful to aid, while those who labor for satan have no support in time of need. (See Alma 30:69.)

Suggestions on Preparation and Presentation:

1. All the class should read carefully the whole chapter.
2. Special assignments:
 - a. Korihor's teachings. Alma 30:6, 12-18.
 - b. Korihor in the lands of Jerushon and Giddonah. Alma 30:19-29.
 - c. Have one student memorize the words of Alma and another the words of Korihor and have them give from verses 30 to 49 as a dialogue, to make a diversion.
 - d. Korihor's confession and end. Alma 30:50-60.

Memorize Alma 30:60.

Draw attention to the following words of Elder Rudger Clawson, President of the Council of the Twelve:

"From earliest boyhood I was religiously inclined. One of the shaping forces of my character was the reading of the Book of Mormon. Early in life I became interested in this remarkable work, which I read and read, drawing from its divine pages inspiration and hope. Faith sprang up in my breast. By a careful study of that glorious book, well defined ideas of right and wrong were firmly fixed in my youthful mind, and I was thus measurably able to withstand the temptations that assailed me, and was thus able to escape many of the sins and follies to which some of the young were addicted. With advanced years the conviction has constantly grown upon me that the Book of Mormon is one of the grandest books of the age."

Questions for Teachers

1. Compare the teachings of Koriher (Alma 30:13-15) with the belief of many in the world today.
2. Quote Alma 30:44, and discuss its appropriateness as an answer for any who may ask for signs.

Fourth Sunday, July 25, 1926

Lesson 20. Zoramite Manner of Prayer The Poor Accept the Gospel.

Text: Alma, chapters 31 and 32.

Objective: To teach that we should "worship God in whatsoever place we may be, in spirit and in truth." (See Alma 34:35.)

Supplementary References: Matt: 6:5-8; Luke 18:9-14.

Suggestions on Preparation and Presentation:

1. Have class read the whole text.
2. Special assignments:
 - a. Alma again goes forth to preach. Alma 31:1-11.
 - b. Vain worship. Alma 31:12-23.
 - c. Alma's prayer. Alma 31:24-35.
 - d. The appeal of the poor. Alma 32:1-5.
3. The answer made by Alma 32:6-43; also chaps. 33 and 34 should be carefully read by the teacher and given briefly to the class, assigning such passages as 32:11-13; 32:21; 32:40-42; 33:8; 34:17-28 to different pupils to recite, and have all pupils mark these and other passages in their own books.

Questions for Teachers

1. Point out the main features in the Zoramite manner of prayer that would make it most objectionable to the Lord.
2. Define what you think to be true worship.

Fourth Year—"What Jesus Taught"

LESSONS FOR JULY

First Sunday, July 4, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Third Temptation. (See Superintendents' Department this issue, for suggestions, also adaptation printed in Second Year, this Department.)

Second Sunday, July 11, 1926

Lesson 18. The Gift of the Holy Ghost

Text: "What Jesus Taught."

Objective: To teach that the Holy Ghost will come to those who seek it.

To Teachers:

First question: Has your class read the text? If not, is the recitation going to be a pouring in process? What are you going to do?

Of course, you will make use of the text book in the class and as a result of your questions have them get the answer from the book.

The story is told so well there, the appeal is so strong, that the boys and girls should be made familiar with the author's able presentation.

No time should be wasted trying to explain in detail what or who the Holy Ghost is, further than that he is the third member of the Godhead and is a personage of spirit.

What the class should know is the value that the possession of the Holy Ghost has to them. Amplify that point, so that it will touch their every day life. Lead them to see that the possession of the Holy Spirit make for more refinement, more culture, more intelligence than can be found elsewhere in the world. Can you make them feel that? If, then, the Holy Spirit means so much, will they not determine to live pure, active lives in the service of the Church in order that

they may enjoy that Spirit as a constant daily companion and guide? The future glory of the Church depends upon this decision of our present boys and girls. Arouse that feeling in them today. Bear in mind the text to be memorized today. Give reference to book, chapter and verse.

Questions for Teachers

1. How can the Holy Ghost bless us in our every day affairs?
2. What definite results will come to the Latter-day Saints if they cultivate the Holy Ghost?

Third Sunday, July 18, 1926

Lesson 19. The Foundation Stone.

Text: "What Jesus Taught."

Objective: To teach that the Church of Christ is a reality and a necessity.

To Teachers:

Have members of the class read the parable of the tares. See what they get out of it and how they apply it. Before proceeding to discuss the organization of the present Church, give them the facts concerning the establishment of the Church under Christ's personal supervision, while He was upon the earth.

Why did missionaries go out in those days? Why do they go out today? How does the parable apply, having in mind those who obey and those who reject the message? Be sure that your class has clearly in mind that there really was a Church in His day. Read the references given on this subject.

The Church can be compared with a government, a club or even a basket ball team. There must be an organization with a head, and officers, with rules and regulations, if any group of people are to carry on any concerted, effective program. It isn't merely a state of mind. The Church is a physical reality and necessity. Choose your memory gem.

Questions for Teachers

1. What effect does the very exist-

ence of a church have upon religious thought?

2. What became of religion when the Church of Christ was withdrawn shortly after His death?

Fourth Sunday, July 25, 1926

Lesson 20. Test of Authority.

Text: "What Jesus Taught."

Objective: To teach that the Lord stands at the head of only one Church.

To Teachers:

The author has chosen a familiar illustration to show how easily people forget to execute orders correctly and how they fail to interpret instructions.

Can you not bring historical facts to bear to show how quickly that very thing happened in the Church after the Savior and the Apostles had passed away?

Show how baptism was changed; how authority was lost sight of; how pomp and splendor replaced simplicity.

This will bring the class to a consideration of the necessity for constant inspired leadership. Not only must the leaders claim divine authority, they must also possess and exercise it. Refer to the conditions of the present religious world on this point. If you have time, read some of Dr. Fosdick's articles on "Religion and Life," now running in Harper's. How are you going to get their reaction to the suggestion and claim that this Church does have inspired leaders, who receive guidance from the Lord? That is the kernel of the nut, as far as this lesson is concerned. You should let them state all the evidences that appeal to them in substantiating this claim.

Questions for Teachers

1. What factors go to make up your faith in the divine leadership of this Church?

2. What is the difference in the fruits of a church founded on (a) morals and ethics, (b) on divine authority?

"Love will dream and faith will trust
That somehow, somewhere, meet we
must.
Alas for him who never sees
The stars shine through his cypress-
trees;
Who has not learned in hours of faith
The truth, to flesh and sense unknown,
That life is ever lord of death,
And love can never lose its own."

FIRST INTERMEDIATE DEPARTMENT

General Board Committee: First and Second Years, George M. Cannon, Chairman, and Josiah Burrows; Third and Fourth Years, Horace Cummings, Chairman, and Eugene Hilton.

Second Year—Bible Stories

LESSONS FOR JULY

First Sunday, July 4, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Third Temptation.
(See Superintendents' Department, this issue, for suggestions.)

Second Sunday, July 11, 1926

Lesson 18. Seven Trumpet Blasts and a Shout.

Text: "Children of the Promise," chapter 20. Also Joshua, chapter 3, 4 and 6.

Objective: To teach that the Lord sustains and qualifies those to whom He confides the leadership of His people.

Suggestions on Preparation and Presentation: Teachers in preparing to teach this or any other lesson should read all available references, and particularly the chapters in the Bible which lead up to the particular lesson. The remarkable crossing of the bed of the Jordan dry shod while not nearly so important nor so spectacular as the crossing of the Red Sea, was similar to that event and clearly showed that the mantle of leadership that had rested upon Moses had been cast upon Joshua, his successor as leader of Israel.

Questions for Teachers

1. Moses was only permitted to look into "The Promised Land;" but his successor in leadership, Joshua, safely led the Israelites therein. Why was Joshua thus favored?

2. What was the remarkable condition of Moses at time of his death, (Deut. 34: 7); and describe the blessings given Joshua, (Deut. 34:9 and Joshua 1:1-9.)

Third Sunday, July 18, 1926

Lesson 19. "Who Swears to his Hurt"

Text: "Children of the Promise," chapter 21; Joshua, chapter 7; also 9:3-27.

Objective: To teach that a vow or promise made is sacred to the people of God.

Suggestions on Preparation and Presentation: Besides the story of the people of Gibeon, and their deceit by which they obtained a promise that their lives would be spared, this chapter in our text book refers to the story of the fate of one who sought to take the spoils of war for his own use. The lesson is an awful one in its terrible severity. Yet we find that in all ages those who maintain order and discipline in an army are obliged to punish with death an infraction of orders preventing looting for personal gain.

Questions for Teachers

1. What punishment did Joshua pronounce upon the deceitful inhabitants of Gibeon?

2. What effect did the treaty made by the Israelites with the men of Gibeon have upon the kings of the countries surrounding Gibeon? And describe Joshua's actions when appealed to by the people of Gibeon.

Fourth Sunday, July 25, 1926

Lesson 20. The Sword of the Lord and of Gideon.

Text: "Children of the Promise," Chapter 22; Judges, Chapters 6, 7, 8:1-23.

Objective: To teach that victory under direction of the Lord is not dependent upon the number who seek to carry out His commandments, but upon their willing obedience.

Suggestions on Preparation and Presentation: Gideon is one of the most striking figures in the Bible. His character was of the most unselfish type. He was open to the influence of the Lord and followed implicitly the instructions given him. His splendid victories made it possible to have become king had he felt any ambition to be a monarch. His refusal of the crown is among the most noble in history. And his language: "I will not rule over you, neither shall my son rule over you; the Lord shall rule over you," is as grand in principle as laconic in words.

Questions for Teachers

1. What was the purpose of the Lord in requiring Gideon to use only a small number of men (300) in his army that had to attack the thousands of their enemies?

2. Had the Lord another purpose besides the thought that He did not wish the Israelites to take the credit of overthrowing their foes to themselves? and what was that purpose?

Fourth Year—"Ancient Apostles"

LESSONS FOR JULY

First Sunday, July 4, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Third Temptation. (See Superintendents' Department, this issue, for suggestions.)

Second Sunday, July 11, 1926

Lesson 18. James, the Son of Zebedee

Objective: To show that God generally chooses good parents for great men to teach them properly, and therefore the necessity for children to heed the good advice of the parents God gives them.

Suggestions on Preparation and Presentation: Get as much information as possible about James and his brother John and their family life, and make as clear a picture as possible of their development until they became apostles and finally martyrs. Show that the good are often reproved and benefitted by it as were James' mother and her sons.

Questions for Teachers

1. Give three reasons why children should obey their parents, that will appeal to First Intermediate pupils.

2. Compare the children of three typical good men with those of three typical bad men to show which are most blessed by Providence.

Third Sunday, July 18, 1926

Lesson 19. John with the Redeemer.

Text: Lesson 19, "Ancient Apostles."

Objective: To present the characteristics of John "the beloved disciple" as a model for our youths.

Supplementary References: Read the

references given in the text and supplement them with such thoughts as will show up the true traits of John's character. Sec. VII of the Doctrine and Covenants will throw much light on John's character and his influence with Jesus. Refer to the writings and missionary work of St. John, especially his revelations on the Isle of Patmos and their great value.

Suggestions on Preparation and Presentation: Emphasize that John was modest, yet fearless, and the meaning of these traits in our own characters. He loved and was loyal to Jesus and was a seeker after truth. He had such faith in Jesus that he left all and followed Him. Events described in the lesson will show up many characteristics in John's nature and how they were developed, all of which we could emulate to our advantage.

Questions for Teachers

1. What trait of John do you most admire? Why?

2. Do you think John's wish "to tarry" was because he feared death, or simply a notion? Or did he have an important work to do? Explain.

Fourth Sunday, July 25, 1926

Lesson 20. With Peter and the Twelve and Closing Scenes of Ministry

Text: Lessons 20 and 21, "Ancient Apostles."

Objective: To show John's great activity in the mission given him, and that he earned the great privilege "to tarry" as we must earn the blessings that we may receive from our Heavenly Father.

Supplementary References: Few authentic references referring directly to John are found elsewhere than in the scriptures, but any good history of Rome will give an account of the terrible persecutions of the Christians there in which John shared and these may be made a good background to make clear the difficulties met and the traits displayed by John.

Suggestions on Preparation and Presentation: Both the lessons on John may be treated as his biography and the various events mentioned used to illustrate how we should think and act in our time to become good and great.

Questions for Teachers

1. Name the known writings of John.

2. Mention one great prediction he made that has since been fulfilled and another which will yet be fulfilled.



PRIMARY DEPARTMENT



Chas. B. Felt, Chairman; Frank K. Seegmiller; assisted by Florence Horne Smith, Mabel Cook, Tessie Giauque, and Lucy Gedge Sperry

WORK FOR JULY, 1926

Teachers:

Our lessons from "Stories from the Life of Christ" closed with the recital of the fulfilment of His promises to the disciples—"And behold, I send the promise of My Father upon you; but tarry ye in the City of Jerusalem until ye be endued with power from on high." (Luke 24:49); "But when the Comforter is come, whom I will send unto you from the Father, He shall testify of me; And ye also shall bear witness, because ye have been with me from the beginning" (John 15:26-27)—that great outpouring of the Spirit on the day of Pentecost. Time does not permit our Department to take up the Acts of the Apostles, nor God's dealings with His children in that other "fold"—the American continent—nor to follow the painful falling away from the truth and final apostasy from the Church on both continents after the death of the Apostles.

Teachers should have sufficient knowledge of these things, and especially as to the "long night of apostasy" to recognize the preparatory work in what is called the "Reformation" for, and clearly see the need of a restoration, so we ask you to read pages 745 to 757 of Talmage's "Jesus the Christ" and pages 13 to 35 of "Our Church and People" (by John Henry Evans, written as a text book for and used in our Second Intermediate Department during 1925) and imbued with the thought of God's kindness in permitting us to live in this most wonderful of all dispensations—that of the "Fulness of Times" when the Gospel has been restored and the Church again established. Take up "Stories from Church History" with the determination to do everything in our power to impress these truths upon the hearts and souls of our pupils so strongly that they will incorporate them in their lives.

Read the "Foreword" just preceding these lessons and note the Great Objectives of the course, and see to it that these objectives are brought out in your later lessons.

For your help we suggest the following subdivisions of these Objectives with the lessons tending to develop them, and ask you to keep this arrangement before you in the preparation of all of the lessons. These Great Objectives involve

Divine Authority and its Restoration, the Restoration of Gospel Principles and Moral teachings and Succession of Divine Authority, as will be recognized as follows:

1. "That Joseph Smith was called by our Heavenly Father to re-establish His Church with its officers and authority." (Divine Authority and its Restoration), Lessons 1, 2, 3, 4, 6, 7, 8, 9, 10, 11, 16, 19, 20, 21, 22, 23, 24.
2. "And the same principles and ordinances as those taught and practiced by Jesus when on earth" (Restoration of Gospel Principles and Moral Teachings.)
 - a. Gospel Principles
 - (1) Faith—Lessons 2, 14, 22.
 - (2) Baptism—Lesson 6.
 - (3) Laying on of Hands—Lesson 4.
 - (4) Temple Work—Lesson 12.
 - b. Moral Teachings
 - (1) Truthfulness—Lesson 5.
 - (2) Consecration to the Ideal—Lessons 13, 15, 20.
 - (3) Loyalty—Lesson 17.
 - (4) Heroism—Lesson 18.
 - (5) Industriousness—Lesson 19.
 - (6) Obedience—Lessons 21, 24.
 - (7) Courage and Fidelity—Lesson 23.
 - c. "That the authority of the Prophet Joseph has continued down through his successors to our time." (Succession of Divine Authority)—Lessons 16, 20, 21, 22, 23, 24.

Preview Questions

1. What two lessons can we get from the answer of Jesus to the third temptation and the result, as recorded in Matthew 4:10-11?
2. What was the condition of the religious world just before Joseph received his first vision?
3. What great truths, which should aid us in securing eternal lives were embraced in Joseph's first vision? (Read John 17:3.)
4. What connection has the Book of Mormon with the prophecy contained in Ezekiel 37:16-19?
5. What is the Book of Mormon and what periods of history are included in it?

6. Why is our period in history called the "Dispensation of the Fulness of Times?"

7. What phases of our "Great Objectives" are brought out in the lessons for July?

First Sunday, July 4, 1926

Uniform Fast Day Lesson

Fast Day Lesson for July, 1926

Subject: The example of Jesus: what it bids us do. The Temptation of Jesus (concluded.)

Text: Matt. 4:8-11. Luke 4:5-8.

References: Papini's "Life of Christ," pp. 63-68; Talmage's, "Jesus the Christ," pp. 131-135; Farrar's "Life of Christ," pp. 72-74.

Memory Gem: "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Objective: Heavenly Father will give us strength to overcome temptation if we earnestly and sincerely worship Him.

Lesson: What was the very first thing we did in our Sunday School this morning? What did we do after we sang? To whom did we pray? Is Heavenly Father the **only** one to whom we ever pray? What does this show? I am going to tell you a story of how Jesus set us the example of worshiping just Heavenly Father.

One day Jesus was on the top of a high mountain. He could see many wonderful things below. There were great valleys with fields of grains, orchards and vineyards, flocks of sheep and herds of cattle. There were great cities and in vision He could see all the kingdoms of the world. Then satan pointed all these things out to Jesus and said, "All these things will I give thee, if thou wilt fall down and worship me." How do you think Jesus answered him? He said, "Get thee hence, satan; for it is written Thou shalt worship the Lord thy God, and Him only shalt thou serve." (Have class repeat.)

I love to think that Jesus answered satan this way. He wouldn't worship him for all the wealth and glory in the world.

What does this example of Jesus bid us do? How can we worship our Heaven-

ly Father? (In the home? Sunday School? during the week at school?) (Give plenty of chance for the children to express themselves.) I know of a little girl who goes to Sunday School only when she has a new dress. Which does she like best, pretty clothes or learning of Heavenly Father? There is also a little boy who likes pleasure better than anything else. He doesn't go to Sunday School because he says he cannot play enough. Is this boy and girl doing as Jesus bids?

Lesson 1. The Birth and Childhood of Joseph Smith

Text: "Bible and Church History Stories," page 7.

Additional References: "Our Church and People," (Evans), pages 37-43.

Song: "We Thank Thee, O God for a Prophet," D. S. S. Songs, No. 102.

Second Sunday, July 11, 1926

Lesson 2. Heavenly Visitors

Text: "Bible and Church History Stories," page 11.

Additional References: "Our Church and People," (Evans), pages 44-63.

Further Choice of Songs: "The First Vision," Kindergarten and Primary Songs (Thomassen), page 55. "He Who Lacked Wisdom," page 26, same book.

Third Sunday, July 18, 1926

Lesson 3. An Angel Flying

Text: "Bible and Church History Stories," page 15.

Additional References: "Our Church and People," (Evans), pages 67-69.

Fourth Sunday, July 25, 1926

Lesson 4. The Golden Plates.

Text: "Bible and Church History Stories," page 21.

Additional Reference: "Our Church and People," (Evans), pages 71-84.

Song: "The Book of Mormon," Kindergarten and Primary Songs, (Thomassen), page 21.

A woman's love is mighty, but a mother's heart is weak, and by its weakness overcomes.—James Russell Lowell.

KINDERGARTEN DEPARTMENT

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson, Blanche Love Gee and Inez Witbeck

LESSONS FOR JULY, 1926

First Sunday, July 4, 1926

Topic: The Temptations of Jesus.
"Thou shalt worship the Lord thy God and Him only shalt thou serve."

Text: Matt. 4:8-10.

Time: After Christ's forty day fast.

Place: On a high mountain in wilderness.

General References: See Superintendents' Department.

Objective: By resisting temptation we gain the approval of God the Father.

I. Satan Pleads for Jesus to worship Him.

1. He shows Him all the kingdoms of the world and the glory of them.

a. Many countries.

b. Great possessions.

Palaces, churches, homes, fields, flowers, people, and their homage, riches, pearls, diamonds, crowns, etc.

2. Offers all these things if Jesus will fall down and worship him.

II. Jesus Rejects Satan's Offer.

1. Get thee hence.

2. "Thou shalt worship the Lord thy God," etc.

3. Satan leaveth Him.

III. The Approval of God the Father.

1. He sends inward joy and peace.

2. Angels come down and minister unto Him.

Application: When and how shall these little children resist temptation? Specific instances. Mother said, "Johnny, please remain inside the yard today with baby sister." Soon Tom came along and said, "Come on over, Johnny, I have something to show you," etc. What should Johnny say or do?

Memory Gem:

Is there a wrong deed that wants to be done?

Don't let it, my dear, don't let it;
Just do two kind deeds instead of one
And that will help you forget it.

Rest Exercise: Have the children suggest kind deeds to do for others. Dramatize the suggestions. Clean the yard for an old lady or a widow; paint a fence; clear the weeds from the ditches, etc.

Song: "Do What is Right," Deseret S. S. Song Book.

Second Sunday, July 11, 1926

Topic: Independence Day.

Text: History of United States, Lesson 56, in "Sunday Morning in the Kindergarten."

Objective: Courage to do right wins the favor of God and man.

Suggestions: Lead children to see that God moves in a mysterious way His wonders to perform. Even if people are persecuted as long as they stick to the right, God will bless them.

A cheerful heart and willing hand will help to bring us blessings.

Lead children to see how the sacrifices of these people helped to give us independence and freedom. How can we show our gratitude? And to whom should we show it?

1. Present Flag. Discuss with children:

a. Its colors and what they stand for.

b. How can a flag help to remind us of what we ought to do?

2. Impress children with the importance of the Flag.

How we should care for it.

Memory Gem: I love my flag, I love my country, too.

Song: "America," Deseret S. S. Song Book.

Rest Exercise: Where possible provide each child with a flag that he may carry or wave, as in an orderly, quiet way all the children march to the tune of a patriotic song. Some of the children may be drummer boys.

Third Sunday, July 18, 1926

Topic: Daniel in the Lion's Den.

Text: Daniel 1:1-4; 6; Sunday Morning in the Kindergarten, Lesson 57.

Time: Six hundred and seven years, B. C.

Place: Jerusalem.

Objective: A courageous person wins the favor of both God and man.

Suggestions: Lead children to see how Daniel lived up to the teachings of his parents and was not afraid to be laughed at. He wanted to be what His Heavenly Father wanted him to be, and he felt that

his parents had helped him to do it by their teachings.

Daniel would rather have died than to have done wrong. He showed his faith and trust in God.

How can we do right and receive protection.

1. By being obedient to our parents' teachings.

2. By obeying God's commandments.

3. By being prayerful.

4. By having faith.

5. By not being afraid to do right.

Memory Gem:

The Flag teaches:

Red says, "Be brave,"

White says, "Be pure,"

Blue says, "Be true."

Song: "Put Your Shoulder to the Wheel," D. S. S. Song Book, page 178.

Rest Exercise: Dramatize second stanza of song, "Many Flags in Many Lands."

I would take a piece of the evening sky,
Where the stars are shining through,
And use it just as it was on high.

For my stars and field of blue.

Then I'd want a part of a fleecy cloud,

And some red from the rainbow bright,

And put them together side by side,

For my stripes of red and white.

Fourth Sunday, July 25, 1926

Topic: The Story of the Pioneers.

Text: "Sunday Morning in the Kindergarten," Lesson 58. History of Utah, or History of Church.

Objective: Courage to do right wins

the favor of God and man.

Suggestions:

1. Show pictures of Pioneers.

a. The way they traveled.

b. The country they crossed.

c. The valley as it looked to them.

2. Their sacrifice was a greater gain.

a. Their love for their religion was greater than for worldly goods

b. Their great faith and trust in a higher power.

c. Their strength of character.

3. How their example can help us.

a. What is our Church to us?

Our duty to it.

b. We should not complain in making a sacrifice.

Memory Gem: Same as last Sunday.

Song: "The Seagulls," Frances K. Thomassen.

Rest Exercise: Had we been the little pioneer children, what could we have done to help along the way. Dramatize the children's suggestions. Drive the oxen; push the handcart; chop down bushes; carry water from nearby stream.

Preview Questions

1. Why was it necessary for Christ to have a material temptation?

2. How can Christ's temptation assist us in our daily life?

3. Explain the meaning of "A true citizen;" of "A true Latter-day Saint."

4. How can we gain a spiritual growth from obedience to a physical law?

5. Give examples in life, how sacrifice brings a greater gain?

Mothers' Day

By Annie Malin

There is a day we children love,
It comes just once a year,
And every child will join us now
To honor one most dear.
Bright flowers we will gladly bring,
While hearts beat blithe and gay,
To Mother we will offer them—
For this is Mother's Day.

We love our Mothers every one,
On each day of the year,
And Fathers, too, we love them all
And homes and friends so dear.
But this one day is set apart,
While hearts beat blithe and gay,
To give a flower with loving words,
For this is Mothers' Day.

Mother! It is the sweetest word
To her we love so well,
And every child upon this day
To her his love should tell;
So let us bring our brightest flowers,
While hearts beat blithe and gay,
To Mother we will offer them,
For this is Mothers' Day.

RELIGION CLASSES

*Written for the General Church Board of Education by Harrison R. Merrill,
Brigham Young University*

Religion Class Convention a Genuine Treat

If a genuine treat may be described as an experience that is thoroughly enjoyed and that one would be willing to have repeated often, then the Religion Class Convention, which was held in Barratt Hall, Sunday morning April 4, at 8 o'clock, was a genuine treat. Every person who had assembled at the building and had filled the spacious room down stairs and had partly filled it up stairs, went away expressing delight that he had been present upon the inspirational occasion.

A group of Religion Class children from Mt. Ogden stake, who sang several Religion Class hymns under the direction of Miss Edna Hardy, a stake faculty member of their own stake, was largely responsible for the inspiration of the occasion. These youngsters, like the black birds which were set before the king, sang with such spirit and with such tuneful voices, even though they sang without accompaniment of any kind, that they put everybody in good spirits.

One of their first numbers was "Let Us All Press On," a rather difficult song for grown-ups, but those Mt. Ogden youngsters took the parts without hesitation and without a slip. The alto was charming as it answered the lead in the rousing chorus.

The most effective song, however, was "Secret Prayer," sung by the little chorus of 100 at the close of President A. W. Ivins' address on "Prayer." Every heart was moved as the veteran Church leader sat down and the little ones sang over and over again in two harmonious parts the words of the chorus of that song:

"May my heart be turned to pray,
Pray in secret every day,
That this boon to mortals given
May unite my soul in heaven."

Superintendent Adam S. Bennion had charge of the meeting, and conducted it in his well known, cheerful and business-like manner. His short welcome assisted by the singing and the excellent prayer led by Elder Joseph Fielding Smith made the meeting as nearly perfect as such meetings can be.

Dr. Bennion announced that the meet-

ing would be devoted to three major themes: 1. The spirit that lies behind Religion Class work; 2. The technique of building the work; and 3. The problem of touching the lives of the boys and girls.

These three themes, Dr. Bennion announced would be treated respectively by President A. W. Ivins, of the First Presidency of the Church; J. R. Smith, stake superintendent of one of the Salt Lake stakes; and Lida Harmer, of the Salt Lake City schools. Elder Eugene Hilton, president of Gila College led the closing prayer.

The speech made by Miss Harmer is given in this number. Extracts from President Ivins' remarks and Superintendent Smith's lecture will be reported later.

WINNING THE BOY AND THE GIRL

By Lida Harmer

When Pat faced a task so big that he didn't know where to begin, he "just got in the middle and kicked both ways." That is some consolation to me when I attempt to treat, in any way, a subject on which there is so much to be said.

I've been thinking about what the young man told his chums when they taunted him about his new girl.

"Aw, she wasn't a new one," said he, "she was just the old one painted over." Anything I say will perhaps be just the old painted over, but if I can swing the door of understanding a little further ajar for some one, I shall feel blessed.

How to win the boy and girl—I wish I could say it as I think I have sometimes seen it and felt it. But the winning strokes are sometimes so delicate and almost imperceptible, and the paths so many and varied, that I despair of giving it adequate treatment.

How to win? Ah, that's what we wish we knew when we come before the class with the artillery all lined up; and then we fire our last and biggest guns, only to realize that after all we have shot at random and haven't hit the mark.

How to win? Ah, that's what we wished we knew when we aimed numberless arrows at "naughty boy Johnny," who is present in almost every class; it seems

that none of them can reach his heart. How to win? Oh, don't we wish we knew when we come to them laden with what seems to us, the "Bread of Life" and they show little or no appetite for food we bring.

How to win? How we have desired to know when we observe the "Little Ugly Duckling" at our feet and have glorious visions of the "Beautiful White Swan."

To win the boy and the girl—how important it is, for it can mean little or nothing for a parent or teacher to retain their bodily presence when the heart is roving.

There is no one formula for winning, but there are some things which flash themselves in red when we contemplate the problem; and while I do not think winning the child is the hardest job in the world, yet I do believe it is the biggest. We begin to suspect its magnitude when we reflect that every individual in the world is just what the term implies "individual" and different from every other individual and moreover, that every individual is himself a different individual after every experience of his life.

A man-made machine is equipped with a few buttons. Learn the buttons and the machine is under control. Human machines are not unlike this either, only human engineering is so complex, so intricate; there are so many, many buttons to understand; every piece of human machinery is so different from every other piece and so infinitely constructed that unless we make an individual study of each piece we are liable to press the wrong button—and the wrong button means trouble—perhaps the machine thrown into reverse—perhaps the machine entirely wrecked.

Doctors keep close record of the pulse and temperature of those they attempt to help. Teachers, how often do you feel the pulse of your class or how often do you regard its temperature? Do we know the heart throbs of the individual before we pour subject matter down his throat? We would have little respect for a physician who administered quinine for a broken leg.

So to know that Billy is one child in twenty is not sufficient. I must know Billy. I must know also whether Billy is what he appears to be or whether he is quite the opposite. I must know that in a number of pupils there is an equal number of personalities and characters, some mischievous, some willful, some sly, some shy, some imaginative, some imita-

tive, etc., and I must learn not only how to deal with these characteristics but I must be a good diagnostician. I must know the symptoms when they are manifest lest I mistake the child's advertised price for his real sale price.

Not infrequently the bad boy in the class is a good boy in his heart of hearts; not infrequently the unlovable, unsociable child is starving for love and association; not infrequently the arrogant or the indifferent girl is merely using varnish to hide real sensitiveness, and even the boy who appears to dislike things most has been known to slip back into the room when human eyes could not look on and hide a choice apple in the teacher's desk.

I say, therefore, that we can ill afford to forget for one moment, then, that those traits which on the surface may seem obnoxious are in reality and at root some of the finest instincts which somehow through warping have become pitifully distorted and which are still capable of restoration to beauty and use. To win the child is to know the secret doors of childhood, and often our greatest problem is our brightest hope.

It is the most natural thing in the world for the little duckling who was hatched in the burdock bush to think the whole world is green. When he finds himself under new conditions he is liable to misunderstand and to be misunderstood.

On the other hand haven't we as parents and teachers, too, naturally concluded that because we have failed to interest a boy, because we could not engage his attentions, that he is lazy, or indifferent or a "Dumb bell?" And isn't it too natural for all of us to consider that which does not fit our idea of things to be wrong and bad?

Won't we have to admit that we have all made the mistake the school board member made? It just happens to be told on him. You remember he came in to visit a class one day just in time to hear the teacher ask a lad who wrote the "Magna Charta." I cannot say whether the child's knowledge of history was at fault or whether fear of the board member's presence made him sensitive. Anyway he could not answer the question. He was confused and embarrassed. He hung his head and said, "I don't know." He slunk back to his seat. Then the wise board member bethought himself and turned significantly to the teacher with, "Here call that boy back here; He looks guilty. I believe he did it."

It is easy to misunderstand the motives of our boys and girls.

There is a boy in the Industrial School

today and I'm going to make bold to say, I think he was started well on his way there because he has not understood. It all came about from throwing a rock. A perfectly natural, may more, a perfectly necessary thing for a boy to do. It was a thing he had done often before, too, and no one had objected. That was in the country, though. Then he threw one in the city and it went through a window. Complications set in and by almost imperceptible degrees a bad boy was fashioned I fear, partly at least, through adult short-sightedness.

I am not making a plea for boys to be encouraged to break windows—far from it. Indulgence is one of the commonest forms of sin against children, but I am making a plea for adults to be encouraged to study boys and girls.

A construction company had dug a big trench on the side hill and laid great tiles alongside the trench to be connected into some sort of water line. The tiles were arranged in order so as to economize on time the following day. The whistle blew and the men stopped work for the day. They had hardly left the spot when this new interest was spied by the bright and juvenile eyes of the town. In less time than it takes to tell it a little human body was inside most of the tiles, and that stuff was being turned upside down, downside up, over and over, around and around every which way in the process of genius at work. Those youngsters were investigating, testing, trying, etc. Next morning when the men found the tiles strewn helter, skelter, hither and yon, all over the hill, it did not sweeten their dispositions toward the youngsters. They had been put to a good deal of trouble—the boys had been a nuisance. Were they bad? But the boys hadn't thought of it from that angle. They had answered the call of instinct. How else has the progress of the race been made if not by thought and investigation? I know of classrooms which have been orderly at the price of the inhibition of wonderful possibilities and I know homes which have been orderly at the same cost. Yet children must learn to live in communities and adults must learn the difference between a boy's being troublesome and a boy's being bad. Yes, we must understand the child.

Then, too, don't you think we would win easier and surer if we were less inconsistent in our dealings with them; if we respected their rights more, were less ready to belittle their opinions and were less autocratic? To be sure we don't do these faulty things intentionally, but

we must get our eyes open to our own tyranny if we wish to see things as they are and because a child is a child is no excuse for an adult to take him as a joke or non-essential; it is cowardly as well as wrong to play the game with all the advantage on one side.

A child came running into the house, threw down his books,, grabbed his cap and made for the door. He was stopped by the mother who announced that he could not go. "But, mother," he argued, "you said I could go."

"You can't go," the mother repeated.

"But the boys are waiting for me."

"You can't play ball tonight."

"Well, why, when you said I could?"

"Because I said you couldn't and that's enough?"

But was it enough?

The mother lost her temper! The boy lost his temper! The machine was thrown into reverse.

A young man told me this story:

"When I was seventeen, my father promised me one hundred dollars on my birthday at twenty-one if I didn't smoke between those years. I had told it to my friends and I looked forward to that hundred dollars. I often rehearsed what I would buy with it and how I would use it. If my father was not sincere in his promise, he appeared to be, and I took the thing on appearances. I stood before him one day and said, 'Father this is my birthday.'"

"Yes," he said and went on reading his paper.

"I am twenty-one today, father," I reminded him.

"Yes, son, twenty-one," he managed to say.

"Father, I have not smoked since I was seventeen, and you promised me a hundred dollars."

My father threw back his head and laughed.

"Son, I knew you didn't have as much sense at seventeen as you would have at twenty-one and if you reached twenty-one without smoking you'd have better sense."

"No hundred dollars was forthcoming," said the boy. I hated my father for that and other things and I have smoked ever since."

Dr. Greaves of the A. C. has written a splendid article in the April, 1926 *Era*. Read it. He says winning a boy is like catching a colt—most of his meanness is due to training. He tells how he used to call his colt with a pan of oats. When the colt came up to get the oats he would jump on and ride away. One day he forgot the oats. He didn't want to be

bothered to go back for them. It was too much trouble. He picked up an empty pan by the gate and held it out to the colt. The trick worked. The colt was fooled into coming and the rider laughed at the trick and rode gaily away. I do not know how many times he continued to catch the animal with the empty pan, but the time came when he had to rattle a little gravel in the pan to hide the deception. And again he smiled at his cleverness and rode away. The time came when the rattling gravel would not deceive the colt and the owner went back to real oats. But it was too late. The colt wouldn't come for it. He would shy a suspicious glance at the pan, keep well out of reach and thunder away. Once he did come up but he came on the sneak, grabbed a mouthful of oats and tore away to keep from being caught. Empty pans and deception—they do not make for **confidence** and children are not won without it.

Another factor which I am sure makes for winning is responsibility. Children like it. They want to feel that they are part of things necessary, and contributing to the whole. I have seen (and I am sure you have had similar experiences) a boy changed from a wild animal about ready to spring, glowering with suspicion, regarding the whole world as existing for the one purpose of acting as a check on his life—changed from that into a champion of every good cause of the class and the bulwark of the school because he was given (tactfully, very tactfully) a responsibility which made him proud and happy. He felt like he was a necessary spoke in the wheel and he rose to the demand.

Babson, the great statistician, hits the nail on the head. He says a lone cat in an alley with dogs is a coward, but just let that cat be responsible for a number of little kittens and she is transformed from a slinking, cowardly cat into a perfectly capable and self-respecting cat, and she drives every dog from the alley.

I am of necessity passing hurriedly over these items, but I must mention "masks." I believe we wear masks in our dealings as parents and teachers. Perhaps we are not aware of it but that is hardly a legitimate excuse. It is not the children only who have an advertised price and a sales price. A teacher's mask is a peculiar something, a stiff, unreal, artificial something which estranges children and puts them in a different world from their teacher. Children are instinctively aware of it; it seems they can't hear, sometimes, what we are saying for trying to

hear what we really are. We could do much to remove barriers by merely stepping off the pedestal.

The youngster in talking about his Pa had felt it positively I'm glad to say; "Some feller's pa is awfully old

And they act like they was going to scold,

An' their hair's all gone, and they never grin,

Nor holler, nor shout when they come in, And they don't get out in the road and play

The way mine does at the close of day. It's just as funny as it can be

But my pa doesn't seem old to me.

He likes games and he throws a ball

Just like a boy, with curves and all,

And he likes the kids and he likes their toys,

My pa seems like one of the boys."

Yes, we must off with the masks.

I found a splendid thought in a thesis, written for graduation from one of our eastern universities, by a boy who finishes there this spring. He calls his thesis "Bean Porridge Cold." He says in all his school work (I suppose he referred to his college work, but the principle applies everywhere), though he was constantly and carefully instructed, he was seldom or never inspired. Inspiration in winning boys and girls? Yes! Oh, if we could only take them to the **heights** as did Christ his chosen three, and from the **mountain tops** show them the world and teach them the ways of life! We could win them more successfully I am sure if we sought the hearts as diligently as we seek the heads.

I wish to discuss a little point of Psychology (and I sometimes think we have shied at the term.) Some people argue that this generation is on the downhill run with the brakes off because we have substituted too completely doses of Psychology for doses of hickory sticks. But there are some very fundamental items which we can ill afford to disregard in these all important, apparently simple truths. You can try it out if you wish with three little kittens. The facts are these:

1st. We learn to do by doing.

2nd. The habits that are practiced are the ones that persist.

3rd. We tend to repeat pleasant experiences and tend to avoid repetition of unpleasant ones.

Now you stand in your yard and call the first little kitty to you. When it comes bounding to your feet, throw cold water on it and watch the results. I do

not know how often you can get the little thing to come to you if you continue to throw cold water on it, but it won't come many times. Now, call the second little kitten. When it comes do not throw cold water on it—don't do anything—just disappoint it. Study the kitten under this treatment. I don't know how many times it will continue to come if you continue to disappoint it, but the time will be when it will not come. Test the third little kitten. Call it and when it comes bounding to you, do not throw cold water on it, do not disappoint it. Set before it a bowl of nice warm milk. See how readily it will come the next time you call; see how hungrily it eats the food you offer it; see how well it thrives on your offering.

Feed them when they come! It was the Master's way. He fed them when they came and He called them to Him that they might be fed. I told this story once before Superintendent Bennion and in his usual apropos way he said, "Yes, and though I hate to say it, I fear some of the teachers are a little Catty with the kittens when they come." Here is a point I cannot pass up in this discussion. Sunshine as a factor in winning? Children thrive in sunshine. Everything does. You can bury a few little cucumber seeds in a

big, big barrel and cover the top so as to exclude the sun. Then bore a hole or two somewhere in that barrel and those little seeds will seek their way and find it through the dark soil out into the sunshine. I must pass on with this remark. A smile has the "Midas Touch." It turns things to gold.

Winning boys and girls is a great responsibility with a proportionate joy and blessing. After all the teacher is a candle who gives herself that others may have the light. Light and warmth are the labors of love. It was the work of the Master; it is our work in co-operation with Him. May He give wisdom and understanding and devotion for His sake, for ours and for the sake of His little ones I pray.

If I Can Stop One Heart From Breaking

If I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Into his nest again,—
I shall not live in vain.

—Emily Dickinson



LATTER-DAY SAINTS SUNDAY SCHOOL, ALMY, WYOMING

Right to left: Harry Tremelling, Superintendent; LaFera Sims, First Assistant; Ruby Nixon, Secretary. Extreme left, Isabella Tremelling, Organist.

Youth fades; love droops; the leaves of friendship fall;
A mother's secret hope outlives them all.

—Oliver Wendell Holmes.



CHILDREN'S SECTION

Bud, and Mothers' Day

By Clara M. Stowe

There is a day, that's most divine—
It comes but once a year;
It bids me lay my work aside,
And think of one most dear.

I need not spend a heap of cash,
Nor flaunt a costly prize:
A tiny flower, a loving word,
Bring joy into her eyes.

For flowers that grow in splendor
Were meant to help and cheer,
So, could there be a sweeter gift,
To bring to one so dear?

Bud Lawson and Grant Normand lived next door to each other, in rented houses that were exactly alike; and best of all, their fathers both worked at the same power house, and drew almost the same wages. Their mothers were very friendly, so you see it was almost impossible for them to be anything but pals. Every Monday morning each received from his mother an allowance of twenty-five cents, which was the limit of his spending money for the rest of the week. It was odd to think they both got exactly the same amount, but no doubt it was because their mothers were very friendly, and perhaps had talked it over, and agreed that it was best to treat the boys just the same. In that way, one would not be jealous of the other. They usually had fifteen cents spent before Monday or Tuesday night, but the other dime was to take them to the continued moving picture every Saturday afternoon. And no matter what happened or how bad they

needed money, that dime was never touched until Saturday came. Every week their money was spent in about the same way, and the same time, until one lovely spring Monday morning Grant came to school without his money.

Bud stopped at the store, and spent five cents for all day suckers, then turned to Grant and asked him what he was going to buy. But to his astonishment Grant answered, "I am not spending any money this week, nor the next, for I'm saving my money for something else. Bud looked him over with sarcastic pity: "Grant, you're surely not going to miss our continued?" Grant's lips quirked a little, but his blue eyes gleamed sweet firmness, as he again repeated that he was saving his money. But this did not satisfy Bud, and he wanted Grant to tell him the reason for such a serious step. At first Grant refused to make it known, but after two hours' strenuous coaxing, and a faithful promise that he would not tell a soul, Bud finally found out that the money was for "Mother's Day." Bud threw his head back disgustedly. "You're crazy to miss that good show, and everything else, for a few old flowers that will die in no time."

Grant explained that his sister was doing the same, and he wanted to keep even, as he thought just as much of his mother as she did. Again Bud shook his head, and added with a mocking grin, "I'd give you credit for more brains than that; your head surely needs fixin'." Then he turned to his pal and heroically divided his all day suckers.

Saturday Bud was forced to go alone to the picture show, for he found that no amount of coaxing could induce Grant to part with his dime. After the movie, Bud spent a good hour telling Grant every little detail of the serial. Bud could not quite understand why Grant could miss such a good show, and apparently not be worried at all. Grant, however, was really enjoying the sacrifice he was making.

* * * *

"Mothers' Day," dawned beautifully, and Grant was up and dressed real early. Bud watched his friend leave the house, and knew where he was headed for; and again he thought how very foolish Grant was.

Soon Grant came back with a bouquet all wrapped in tissue paper, and Bud ran out to meet him, and asked for a little peep at them. There he saw nine lovely white carnations and two green ones. Grant said the florist gave him the two green ones extra, because he had told him that his mother was Irish. The sight of the flowers seemed to cause a little pang around Bud's heart, but he only shrugged his shoulders, drew a deep breath, and followed Grant into the house. Grant went straight to his mother and handed her the flowers, and when Bud saw how pleased she was, his feelings began to smart. She took Grant tenderly in her arms, and told him that she knew he loved her dearly, when he would save all his spending money to buy flowers for her, and then she went to the piano, took down her very best vase for them, and you would have thought those flowers were worth a thousand dollars to see the way she acted.

Then Grant turned to Bud with a satisfied smile, "Now, wouldn't any boy miss a show or two, to make their mother happy, when they have a mother like mine? Why, any feller would like to make her happy, if he knew her." But Bud did not seem to exactly agree with him; he merely

turned up his nose and sneered. To himself he thought, "Yes, nice mother; he thinks he's got the only mother in the world. He forgets that it is my mother that is always making cookies and being so good to us kids. Why, his mother isn't one tenth as good as mine, and I could prove it by any of the fellers around here."

With this hateful feeling he left the house, and entered his own home. His mother noticed his sad expression, and asked him if he were not feeling well. He grunted out as casually as possible: "Nope, I'm all right, but I'm sore at Grant; he thinks his family is better than anyone else's on earth." His mother quizzed, "You and Grant have been having words again; well, never mind, you will be the best of friends in a half hour, at the most," and then she went on singing an old time love song.

Bud began to study his mother. "My, but she looks pretty, and to think how kind she is to all of us, and Grant never even mentioned her at all, but only bragged his own mother up." Then he suddenly found himself wishing that he had saved his money to buy flowers for her. Right at that moment he heard Grant's mother's voice. She was calling to his mother, and as the door was swung open, he saw her motion to her, while at the same time she was saying, "Come over, Mrs. Lawson, and see the pretty flowers Grant gave to me."

Father came home to lunch and found Bud all out of sorts; he tried to get an explanation, but Bud dodged his questions as best he could, swallowed a few bites, excused himself, and left the table. And instead of going straight out, as he usually did, he went to his room, and threw himself back on the bed. Then he heard his mother's voice coming from the dining room. He could not catch it all, but what he heard was something like this: "I don't understand how it is my children do not care for me the way some children care for their

mothers. I have always tried to be so good to them—gave to Mrs. Normand, but I guess she has a better way of making her children love her." Bud could not stand to hear her say more, so went outside and sat on the step. Great tears rolled down his cheeks, but he hurriedly wiped them away, for fear Grant might see him. As his father came out, he stopped him at the gate. "Father," he said, "won't you please let me have my allowance for the next two weeks? It is 'Mothers' Day,' and I want to buy her some flowers." Father turned his head to hide the amused smile, hesitated a moment and then said, "I'd rather not start anything like that, my boy; it is just like being in debt." Bud pleaded, "Just this once, father, because it is so important, and I don't want to forget mother."

"But," said his father, "you will have to miss everything for two whole weeks, and that will seem a long, long time."

Then Bud groaned out sadly, "I don't care if I have to miss six weeks, if I can just get mother some flowers." Bud's father was like many other kind and indulgent fathers and could not refuse him.

Bud never even stopped to wash his hands. He ran all the way to the florist. But there was another disappointment awaiting him, for there was only a few sickly looking carnations remaining. Bud almost withered to the floor, but the kind florist came to his rescue. "Why don't you choose a pretty plant for your mother? No doubt she will like it just as well." At the same time he began to display a number of plants covered with pretty blossoms. Bud choose one that exactly fit his fifty cent piece, and hurried to his mother's side.

Her joy was enough to make anyone happy. Tears came to her eyes as she held him in fond embrace. "And to think, that I supposed that you had forgotten me; why I might have known that you were not that kind."

The next two weeks it was Bud's turn to remain home from the movies, and Grant came home and told him about every thing he had seen. But Bud went through it without a murmur. Best of all, Grant was returning favors by dividing his candy, the same as Bud had done before, and in that way, Bud's sweet tooth did not suffer much after all.



"King of Grizzlies"

As big as the side of a good sized house is this skin of "the king of the grizzly bears" shot recently near Vancouver, British Columbia, Canada, by Fred Mansell. It measures eleven feet two inches, in length, and almost as broad. There are more bears within 200 miles of Vancouver, than any place in the world, and this region is the last stronghold on the North American continent of the grizzly which has slowly been vanishing elsewhere before the advent of civilization.

—Francis Dickie.

That Jim Horse

By Ellen L. Jakeman

We are farmer folks. Our farm is a mile and a half from town, and my parents have been moving back and forth every spring and fall so that we children would be near the school in winter.

Our farm house is near the middle of the farm with a paling fence around about half an acre to keep all the live things but us children out of the flowers, vegetable garden and door yard.

Last year the folks raised such a lot of turkeys that they could not take them to town, and had to stay on the farm to look after them till the last were delivered to the buyers at Christmas; so they decided not to move to town at all that winter.

My big brother and sister said they could easy walk to school! Dad said we kids could have old Jim to ride, and that suited us.

Old Jim was the best horse on the place till Dad, thinking he was too old to work, had just turned him loose to do as he pleased, and now he thinks he's boss. He pleased to do a lot of things he shouldn't and no one punished him.

Dad had to change the fastening on the yard gate about three times to keep him out of the garden and off the porch. He learned to pull out with his teeth a wooden peg that fastened the big gates leading into the stock yard, and he would do it, too, if the men were the least bit late about watering and feeding the stock, and let the entire gang of cattle in where they had no business. He would fool with the pump handle, and Dad said:

"If you boys are not more regular about watering the stock, old Jim will be pumping water soon!"

One day when mother had called me two or three times, and truly I had answered, and was going to get down from the top of the fence and

go, in just a minute when the last little pig had snuggled down by its mother for breakfast, what do you think happened? That old Jim horse reached up and took me with his teeth by my clothes at the belt behind and lifted me down! I told mother how he shook me and gave me a little shove on my way to her, but she says I imagined that.

Did he get punished? He did not! And what's more, all the grown-ups laughed.

The first morning when we went to school Dad brought old Jim up for us to ride. He wore a halter all the time and we were so used to riding that a bit of rope to that was all we needed. Because I was the smallest, the boys put me in the middle and all three of us rode clothes-pin fashion.

Jim was careful of us. He never stumbled or jumped ditches or went too near a load of hay to scrape us off, and when we heard the school bell we could hurry him easily. When we arrived at the school house all we had to do was to tie the rope around his neck and turn him loose and he would saunter back home.

We often caught a ride going home with some farmer neighbor, and if we didn't it was all down hill and we didn't have to be at home exactly to a minute, anyhow.

Jim soon learned that he had to take us three little kids to school every morning and he would come up out of the pasture himself, and stand around outside the paling waiting for us.

One morning Bruce couldn't find his cap and coat, and I had been sent back to wash a little better, (though truly I was perfectly clean) and it looked like we might be a few minutes late, and that old Jim horse began to paw the ground and nicker for us as though *he* could tell the time! Dad said:

"Old Jim's calling you to hurry!"

He's afraid you'll be late and get a tardy mark."

"We'll make him travel when we get started," said Burns, but we didn't have to. We can hear the bell a good long way, and when it began to ring, Jim just lit out and ran. All we had to do was to stick on. He did all the hurrying we could stand, and we never said a word or did a thing to him.

A few days after that we were just a mite later, and what did that old smarty horse do? When he heard the bell, he ran up and down that paling fence and nickered with his ears cocked toward town, and when it quit ringing he started off at a gallop and went to school—without us! And Dad laughed and called him a smart horse.

Me and my brothers think he was silly. No one wanted *him* at school! We were the ones that were wanted and he wasn't smart enough to know it.

He went clear to the school house, and when the last child had gone inside, he came ambling back. We had only got half way when we met him. Do you think he would let us catch him and ride the rest of the way? Not much!

We three kids all got a tardy mark, and it was Jim's fault!

Next morning when Mr. Jim came prancing up to go to school, Bruce went out and tied him up; but Dad made Bruce turn the old fellow loose.

"He'll take you to school if you are ready on time, and if not, you must walk," and Dad called him a wise old fellow, and gave him carrots, and they are "horse candy."

We kids had our own opinion of how smart a horse was who thought *he* had to get to school on time even if he left the children trusted to him!

As the days grew shorter and were cold we had to see that every thing was ready the night before. Shoes blackened, coats and caps all hung in

the proper places, and even our lunches put up.

Three or four times that winter he went to school without us, and while Mother was sorry *she* smiled, and Dad laughed so much that I don't think he had time to be sorry for us. Anyhow, he encouraged Jim by giving him carrots.

At last we found a way to spite old Jim, and we fooled him good and plenty.

I'm sure he really *liked* to go without us, and we just made a point of being ready every time.

Mother said Jim had taught us good habits, but Dad just laughed and winked at us.

Half the time I can't see a bit of fun in what grown-ups laugh about, can you?

Boys Who "Made Good"

THE BOY WHO HANDLED A LEOPARD

By John F. Cowan

How many boys have handled a leopard, out of its cage? The president of the Emma-Lindsay Squier Club of Boys, San Diego, felt his heart jump a beat or two faster as he stood within caressing distance of Sappho, the big spotted leopard taken out of her cage in the Zoo for a demonstration given during the "Kindness to Animals" Week. But he actually handled the terrifying beast, as one would a house cat; and this is the story:

Emma-Lindsay Squier, famous writer of animal stories, had had experiences that would make one's hair stand on end, taming and handling the wildest of wild animals in the Northwest, Nova Scotia, Alaska, the Bronx Zoo, and the San Diego Zoo, and she wanted to demonstrate to her boys that animals are dangerous because we fear them, and through fear we give off

the odor of a gland secretion that angers them. So during the "Animal Kindness week" which she conducted, Sappho was brought out and remained quiet and happy while she was coddled like a kitten.

The boys have learned much more than that in their club. They have found out that nearly all of the owls, most of the hawks, and the commoner snakes—as well as many wild animals and song birds that are being exterminated, are the friends and benefactors of mankind. They studied the contents of the craws of hawks and owls and were convinced that they live almost entirely on mice, rats and other noxious "varmints." In the nest of a barn owl were found the skeletons and skins of nine rats. Song and plumage birds that thoughtless gunners kill, eat only weeds, seeds and crop-destroying insects. Gopher snakes that boys might think it fun to kill, save the grain fields from destruction by killing gophers.

And this young president of the Emma-Lindsay Squier Club wants all boys to know that the best way to hunt animals and birds is with a camera, and that he petted the fierce Sappho, and lives to tell the tale.

Why Should a Girl Have a Shelf of Books?

By John F. Cowan

Whether it is a "five-foot shelf," more or less, every girl should own a few books with her name, and serial numbers pasted inside the front cover—sometimes book-borrowers tear out the fly-leaf. What books should a girl crave to call, "mine?"

A Few Choice Classics.

There are endless "best lists" available. Any parent, teacher, librarian, bookish friend can advise; but the small, light, leather-bound classics in uniform bindings, that fit into a bag and may be carried to a lecture, railway station, or dentist's appointment—wherever there is a possibility of a wasteful wait—enable one to saturate herself with masterpieces that give a touch of culture that girls should covet.

Books for Ready Reference

Every girl should have a dictionary and use it frequently in enlarging her vocabulary. Slang and jazz usually mean a pitiful poverty of good English. Then again, one hears aspiring girls making themselves laughingstocks by venturing words with whose meaning or pronunciation they have not familiarized themselves. The use of a dictionary would have saved the budding "Mrs. Malaprop" from the blush of shame. Another necessary reference book is an atlas of the world. When one reads of a heroic attempt to scale the Himalayas, she should be able to put her finger on their mountains on her map. And the humiliation of having to confess, "I don't know whether 'Muscle Shoals' is in Michigan or Mississippi," might be avoided. A bird book, a World Almanac, a book of synonyms are as indispensable as the telephone directory. Some girls might appreciate the suggestion that many of their favorite authors would willingly autograph books mailed with a request and return postage—and some nice words of sincere appreciation.

"One good mother is worth a hundred schoolmasters."

Mother

Mother, teach your little one
How life's work should be begun—
How each duty should be done.

Memory shows me as a child
How my mother, sweet and mild,
Taught me while she gently smiled.

How to thread the needle bright,
Then to set the stitches right,
'Til my task was finished quite.

How to knit my stockings, too—
Work the needles through and through—
And so many things to do.

How the table should be spread—
How to make good, wholesome bread,
Churn and sweep and make the bed.

How to tend to baby's needs—
How to plant sweet flower seeds
And then keep them free from weeds.

Mother taught me how to pray,
Carefully the words to say,
Keeping all bad things away.

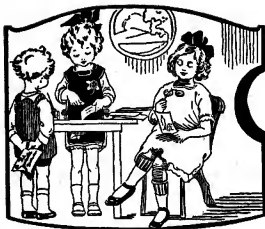
How to ask forgiveness when
I had been unkind—and then—
How I must forgive again.

How to read the Bible good,
'Till its words were understood—
Mother taught me all she could.

Mother always sweet and mild,
How you blest me when you smiled,
Teaching, helping me—your child!

Mother always brave and true,
Help me still my tasks to do,
So I shall find heaven and you!

—Lula Green Richards.



The Children's BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Doll Town

Today we enter Doll Town. As we look from the windows in the train, we see the white ribbon-like streets winding here and there. There are parks and many interesting things and streets and places we must see. We have a doll porter take our baggage to the hotel. We enter a small doll taxicab.

We first enter Parisian Street. We see small lady dolls hurrying to and fro with beautiful gowns and hats on.

We next enter Italian Street. It is a very picturesque. It has dolls in quaint Italian dresses hanging out clothes. Boy dolls play about the street.

We now enter China Street. Many Chinese girls are riding upon wheelbarrows. Many Chinese lady dolls are toddling on their bound feet.

"Enter now Indian Street," calls the driver. What a pretty street this is! It has beautiful Indian Wigwams about. Beautiful Indian dolls play around.. We will have to be going now.

Next is Germany Street. We see

many fat, chubby dolls making butter in their neat and clean houses.

Dear me, we must hurry. I guess it is time to enter American Street. Here there are modern doll improvements and many sweet-faced dollies going to and fro.

Who is calling me, I wonder? There it is again, "LaRue, LaRue," calls someone.

"Dear me!" said I, waking up one spring morning, "it's just a dream.

Age 11.

LaRue Samuelson,
2105 Second Avenue South,
Great Falls, Montana.



DRAWN BY MAEVONNE REES

Age 13.

Clifton, Idaho.

Blackbeard

There is a pirate strong and bold,
Who lives on the sea so vast and old,
And finds his fun in stealing your
gold;

His name is Blackbeard, someone has
told,

And when you see him your blood
grows cold.

He eats the leather off his shoes,
And he has three or four big crews;
In a fight with him you're sure to
lose.

Age 12

E. R. Leonard,
Lofgreen, Utah.

The Birds

Once there were some birds singing
in a tree. A cat came by and saw the
little birds, He was very hungry. He
said, "I'll eat those birds." So he
dressed like a doctor. He went to the
bird's nest and said, "I hear your little
birds are ill, so I came to make them
better." Said the mother bird, "I see
your paws. My birds will be better
without your help, so go away." The
cat went away without any supper.

Age 7. Gweneth Gibbs Gates.

518 C. Street, Salt Lake City.

Spring is Coming

Spring is coming,
Don't you feel it in the air ?
Spring is coming,
See the blossoms fresh and fair.

Spring is coming,
See the fields and meadows green!
Spring is coming,
Where the leaves and buds are seen

Spring is coming,
Don't you hear the robins call?
Spring is coming,
We are happy, happy all.
Age 11. Lillian Hatch,
R. F. D. No. 1, American Fork, Utah.

In the Meadow

Down where the star-eyed daisies
grow,

And the summer breezes gently blow,
The babbling brook over the pebbles
dance,

And the frisky lambs leap and prance,
The meadowlark has built her nest,
Where her little ones will sweetly rest.

Age 11.

Merle Wiseman,
Lofgreen, Utah.

Tommy Brown

There was a very naughty boy,
His name was Tommy Brown;
He broke one day his only toy,
And fell and broke his crown.
And that was the end of Tommy
Brown.

Age 8.

Ruth Wood,
Taber, Alberta, Canada.



MY LITTLE BROTHER

Photo by Florence Crane
R. F. D. No. 2, Oakley, Idaho
Age 16.



RUTH

Photo by Mona Bowen

Age 16. R. F. D. No. 1, Logan, Utah.

A Poet Congregation

What a host of poets,
Gathered in the throng!
There is Alfred Tennyson,
Who wrote "The Bugle Song."

There's Henry Wadsworth Longfel-
low,

The children's favorite,
Edward Lear who wrote nonsense
songs,

The children to delight.

Robert Louis Stevenson,
Whose famous poems are known
To all the world, and cherished
By small as well as grown.

There's Robert Burns and Byron
And Moore, the lover's own;
And also honored Wordsworth,
Who's known in every home.

And many, many others,
Of fame and of renown,
We'll welcome them all heartily,
If they come to our town.

Meanwhile, we'll read and cherish
Their poems new and old,
And everywhere the morals
Will be told and then retold.

Age 14. Roxey Nickerson,
P. O. Box 88, Grantsville, Utah.

Little Blue Creek

In the shade of the evergreen forest,
At the foot of the towering hill,
Where the Humming Bird murmurs
his chorus,
Leaps the sweetest of Pine Moun-
tain's rill.

When the moon at the evening is
beaming,
Down the long leafy mountain it
shines,
And the creek of its lonesome is
streaming
'Mid the murmuring isles of the
pines.

And so onward it flows to the ocean.
Through the mountains so silent and
lone,

Farther moving with peacefulest mo-
tion,

With a liquid and limpid sweet tone.
Age 14. Mabel Greenwood,

Ririe, Idaho.



DRAWN BY MAEVONNE REES

Age 12.

Clifton, Idaho.



COPY BY RACHEL GRANT
Age 12. Sandy, Utah.

The True Source of Happiness

Happiness comes from helpfulness,
From the good things we say and do.
There is nothing gained by selfishness,
Nor gossip that is not true.

So keep your feet in the good, straight
path,
And be helpful whenever you can;
There is nothing that counts more in
this short life,
Than the helpfulness of man.

Then strive for the happiness of life,
Help those that have never helped
you,
If you try to follow closely this plan,
You will surely find happiness, too.

Age 14. Erma Porter,
R. F. D. No. 1, Box 51,
Pingree, Idaho.

Spring

Why does the sun send down its bright
ray,
Changing the darkness of night into
day?
Why does the brook splash again by
the mill?
Why does the farmer now work with
a will?
Why do the birds from the treetops
sing?
Because winter has drifted away into
spring.

Age 13. Mary Ashby,
859 20th St., Ogden, Utah.

Mothers' Day

How the Bluebirds sing,
How the church bells ring!
We are all happy and gay,
For it's Mother's Day.

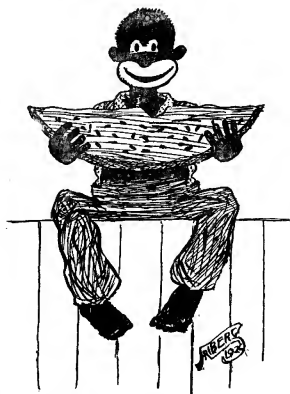
We would not have any sister or
brother
If it were not for a mother.
Let's all be happy and gay,
For our Mothers today.

Age 10. Merl Miller,
1101 E. 45 So., Murray, Utah.

Indian Story

My Grandma lived in Bear River
valley a long time ago. There were
lots of Indians, and her nearest neigh-
bor was about two or three miles away.
Grandma had a little girl about two
years old, and a tiny baby boy. One
day she put her little boy down to
sleep by the window. He hadn't been
asleep long when he began to cry very
hard. When Grandma went into the
room a big ugly Indian was rocking
the cradle. Grandma was very fright-
ened but was kind to him and gave
him a drink of water. Then he went
away and never hurt any of them.

Age 10. Myrl Christopherson,
Box 34, Garland, Utah.



DRAWN BY ARNOLD FRIBERG

121 North 10th Ave.,
Phoenix, Ariz.

Age 12.

Bettie's Dream

Bettie was a little girl nine years old. One day as she was sitting by the window, looking out into the rain, she said, "Grandma, why don't it stop raining? I want to go play."

"Oh," said Grandma, "it wants to give the little flowers a drink of water."

Grandma left the room. Bettie sat for a long time wondering what to do. Pit pat, pit pat, was heard, and a little elf came up to her and said, "Bettie, would you like to go to fairyland?"

"Oh yes," said Bettie; so he waved his wand, and they were right in the middle of the funniest little town. All the little doors of the funny little houses flew wide open and all the noisy little people came out. They led her to the playground. There they had swings, made of thread. Bettie tried one, but it went "pop," and down she fell, but instead of lighting on the

ground, she fell down, down, until she hit something hard; it was the floor of her own little room. She had fallen off her chair, which disturbed her dreams.

Age 12.

Gwen Zabriskie,
Junction, Utah.

The Meadow Brook

Through the meadow slipping and
glancing,
Comes the little brook singing and
dancing,
Across the fields so gracefully gliding,
Along whose bank the daisies are hid-
ing.

On the banks so pretty and green
The blackbirds chatter and wings they
preen
Till the sun is low and the skies turn
red,
And the little birds think it is time for
bed.

Age 11.

Jared C. Fuhrman,
Providence, Utah.

Prayer

Prayer is the medium to our God—
He hears us one and all;
He sees the flowerlets 'neath the sod,
And heeds the sparrow's fall.

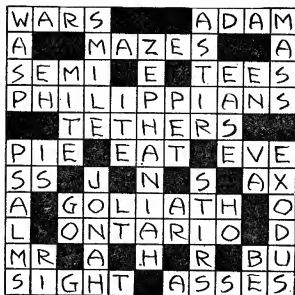
Whenever in faith we humbly ask,
Gladly He always gives;
In bounteous blessings we snail bask.
Yes, everyone that lives.

We need but know the narrow path,
That leads to Life and God,
'Tis but the path that leads to light—
Where humble Saints have trod.

Then pray unceasing, day and night,
Pray to be righteously led,
He then will grant you life and light
In blessings on your head.

Age 15. Ethel Smith,
905 Ninth St., Columbia, S. C.

Bible Cross-Words



Winners March Puzzle

Mary Ashby, 859 20th St., Ogden, Utah.
 Lorraine Barrett, Almo, Idaho.
 Milton A. Barlow, Pingree, Idaho.
 Maurine Baird, Picabo, Idaho.
 Rulon Bartschi, Nounan, Idaho.
 Theodore Horne, Almo, Idaho.
 Lorna D. Hepworth, Grover, Wyo.
 Alice Hepworth, Grover, Wyo.
 Elizabeth Harker, Lewisville, Idaho.
 Delmar Harry, Peerless, Utah.
 Evelyn Jones, Henefer, Utah.
 Louva Jackman, Aberdeen, Idaho.
 Rosella Luke, Box 114, Junction, Utah.
 Roxey Nickerson, Grantsville, Utah.
 Donald Merrill, Blackfoot, Idaho. R No. 2.
 Hazel Morgan, 20 Kent St., Palmyra, N. Y.
 Florence Petersen, Grover, Wyo.
 Ann Wallace, Delta, Utah.
 Ruby Williams, Grantsville, Utah.
 Frank Youkstetter, 225 E. Belgrave Ave.,
 Huntington Park, Calif.

Honorable Mention

Newel Allred, Central, Arizona
 Eda Ashby, American Fork, Utah
 Abby Barber, Salt Lake City, Utah
 Dona Bench, Saltair, Utah
 Ilene Black, Arco, Idaho
 Ernest R. Blauer, Bancroft, Idaho
 Stella Bowen, Samaria, Idaho
 Ruth Cardon, Logan, Utah
 Raymond Carsey, Magna, Utah
 Norma Crane, Provo, Utah
 Joyce Earl, Mountain View, Alberta,
 Canada
 Carol Earnshow, Bennett, Utah

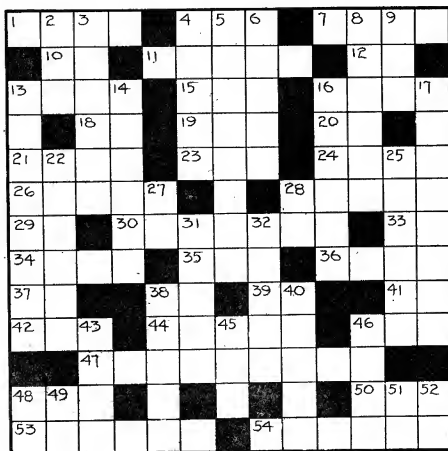
Harrison Follett, Hayden, Arizona
 Ruth Gilchrist, Ontario, Oregon
 Lynn Hall, Vernal, Utah
 LaRue Harker, Shelley, Idaho
 Inez Higginson, Santaquin, Utah
 Leon Holman, Fountain Green, Utah
 Iris Johnson, Pocatello, Idaho
 Elsie Lawrence, Salt Lake City, Utah
 Betty Jane Leonard, Lofgreen, Utah
 Naomi Neddo, Malta, Idaho
 Maxine Nelson, Darlington, Idaho
 June Nielson, Richfield, Utah
 Raymond Parris.
 Oris Powell, Vernal, Utah
 Catherine Price, Samaria, Idaho
 Emma Pearl Price, Samaria, Idaho
 Lenone Reid, Manti, Utah
 Ellen Smith, Hill Spring, Alberta, Canada
 Evalyn Snow, Salem, Utah
 Leila Stark, Tremonton, Utah
 Myrtle Stark, Tremonton, Utah
 Majorie Jane Stephens, Huntington Park,
 California
 Myrl Strong, Springville, Utah
 Afton Thornley, Aberdeen, Idaho
 Winona Waddell, Driggs, Idaho
 Ann Wallace, Delta, Utah
 Virginia Whitlock, Worland, Wyoming
 Daisy Whitney, Millville, Utah
 Dora Williamson, Paragonah, Utah
 Marjorie Wiseman, Lofgreen, Utah
 Melvin Wiseman, Lofgreen, Utah

The Cat's Cross-Words

Prizes of books will be given each of the first ten under seventeen who correctly solve the cross word puzzle on the following page, and sends us the best original drawing, or photograph, or the best article of not to exceed three hundred words, or poem of not to exceed twenty lines on any subject. Answers must be in by June 1, 1926, and all contributions are subject to the rules provided in "The Children's Budget Box." Address Puzzle Editor, *Juvenile Instructor*, Room 202, L. D. S. Church Office Building, Salt Lake City, Utah.

HORIZONTAL

1. Cease
4. South American ostrich
7. What animals are caught in
10. Prefix meaning "to"
11. Rank
12. In the year of our Lord
13. Monkeys



I EXPECT TO
HAVE A FEW
CROSS WORDS
WITH TOM
ON THE
BACK FENCE
TONIGHT.



15. Exclamation
16. Musical instrument
18. Abb. for name of a Southern State
19. A wooden pin
20. Abb. for unit of weight
21. Believe
23. Female Deer
24. Extreme
26. Consumed
28. Bore into again
29. Abb. for "Lieutenant"
30. Transcripts
33. Abb. for name of a New England State
34. Units of electricity
35. Species of deer
36. Roman garment
37. Professional Engineer
38. Note of the scale
39. Prefix meaning "to"
41. Prefix meaning "in"
42. Period
44. A fruit
46. Abb. for "established"
47. A small chunky animal
48. Watering place
50. Period
53. The prairie wolf
54. Small animal with long body




VERTICAL



2. To bore into
3. The Mexican cat
4. The cape elk
5. White two-horned rhynoceros
6. Custom
8. Timid animal
9. Confusion; bustle
13. Timid roving animal
14. Workers in saw mills
16. Eldest
17. Very large animal
22. Sooner
25. Kitchen stoves
27. New England
28. Abbreviation for kind of thoroughfare
31. Wept
32. Arrive
38. Good fellow
40. An inclined trough
43. Absent
45. Do; accomplish
46. Lengthens out
48. Abb. for name of a Southern State
49. Abb. for name of a government institution
51. Legal term
52. Man's name





Queen Bee's Crown.






VI







NEXT," said Trixie to Bobby , "let us go and see if Queen Bee dropped her  out in the road." So away they went, but just as they reached the , they heard somebody singing. "Tra-la!" and

























there was little Gypsy Columbine in her striped  and her bare , dancing and playing on her






. "O Columbine," said , "Queen Bee has lost her ! Have you seen it anywhere?" "Not I" said , "but Queen Rose

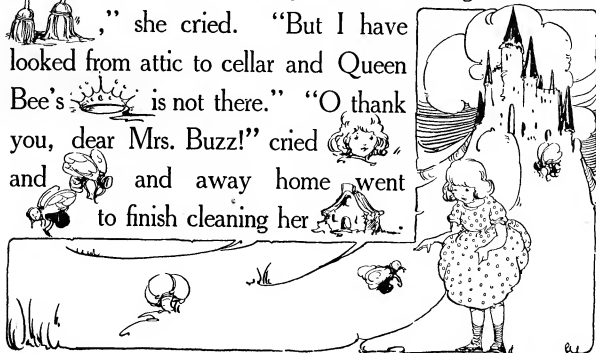
and all the little Princess  wear . Maybe somebody picked up Queen Bee's  and took it to the  by mistake." "But how shall we find out?" cried .

 "Nobody can go in the  without an !" "Mrs. Buzz the  can go anywhere," said Columbine. "She will look

for Queen Bee's  for us." So away they went and found Mrs. Buzz, the , with her sweeping  on and her  and her  and her  and her , cleaning . "O Mrs. Buzz," will you look in Queen Rose's  and see if

Queen Bee's  is there?" "Yes, my dear," said , popping out of her  and , and away they all went to the . There were two tall  outside the  and two tall  inside the , but little Princess Ruby  was just coming home from school with her  and when she went in the , z-z-z, in went , right behind her. And  was so excited that in she went right behind ! But Columbine had never been in a  before. She was afraid of the tall  and the big rooms. Up she jumped on the  sill. "I'm frightened! I'm frightened!" she cried. "Save me!" Then  ran and held up her  and caught her and away ran little  to dance and play on her . But out of the  flew Mrs. Buzz. "They were chasing me with ,

" they cried. "But I have looked from attic to cellar and Queen Bee's  is not there." "O thank you, dear Mrs. Buzz!" cried  and  and away home went  to finish cleaning her .





Disturbing

Stage Hand (to manager): "Shall I lower the curtain, sir? One of the living statues has the hiccups!"

Good Bus

"Not a bad looking car you have there, Brown; what's the most you ever got out of it?"

"Six times in one mile."

Too Many

Inebriate (addressing a barber pole): "Now, a'leash shix of you zebras has got to get out. Whasha think I am, an animal trainer?"—Amherst Lord Jeff.

Slow Motion Picture

"Oh, pa, see the statue they're putting up," said Billy, pointing to a figure on a scaffolding.

"That's not a statue, my son, that's a bricklayer."

Diplomatic Speech

Corporal: "I hear that the drill sergeant called you a block head."

Private: "No, he didn't make it that strong."

Corporal: "What did he actually say?"

Private: "'Put on your hat, here comes a woodpecker.'"

The Thing to be Feared

"Can't the Democrats of this town get together?" inquired the political exhorter in Kentucky.

"Get together!" answered the man with court-plaster on his ear; "why, it takes 11 deputy sheriffs to keep 'em apart!"—Washington Star.

Another One on Sandy

Brown: "Do you think the dead can communicate with us?"

Black: "I know they can't. Once I borrowed a dollar from a Scotchman. A week later he died, and I haven't heard a word since."

Shame Anna!

Anna: "I wonder if I shall lose my looks when I am as old as you?"

Belle: "You'll be lucky if you do, dear!"

Cruelty to Animals

He took her out for an ice-cream treat.

His pretty, blue-eyed Sal;

But fainted when he read the sign,

"Cream, ninety cents a gal."

In the Last Lap

Mike: "Harry's been chasing that girl for years. How do you suppose it will end?"

Ike: "In a tie."—Northwestern Purple Parrot.

The Difference

Professor: "You must not neglect your studies for athletics, young man."

Student: "That's what dad says, but I've noticed that he never gets up and cheers when he hears me quoting Latin in the way he cheers when he sees me playing football."

Not a Physician

The diner was overwrought and overworked. Also he was hungry.

The waiter came up and said: "I've got deviled kinyneys, pigs' feet and calves' brains."

The diner replied: "What are your troubles to me? I came here to eat."

To Have Been Expected

"No, suh," said Erastus Pinkley from behind the bars of the village lockup, "Ah wouldn't 'a got into no trouble wif de constable, suh, ef it hadn't been fo' wimmen's lub ob dress."

"What has dress to do with it?" asked the amazed visitor.

"Well, suh, my wimmen folks, dey wa'n't satisfied wif eatin' dat chicken; dey had to go an' put de feeders on deir hats an' p'rade 'em as circumstantial ebidence."



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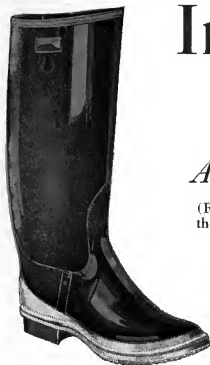


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